



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

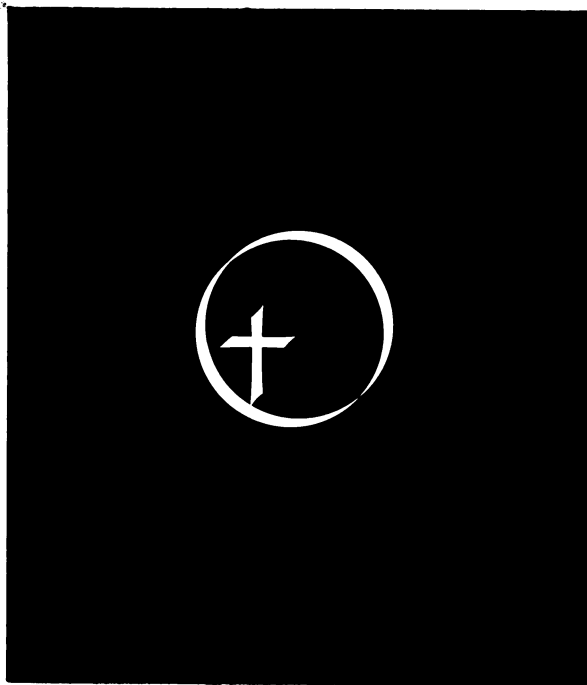
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









CORRESPONDENCE,

BY LETTERS,

BETWEEN

SAMUEL C. LOVELAND,
PREACHER OF THE DOCTRINE OF UNIVERSAL SALVATION,

AND

REV. JOSEPH LABEREE,
PASTOR OF THE CONGREGATIONAL CHURCH AND SOCIETY
IN JERICO, VERMONT.

Come now, let us reason together, saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

ISAIAH.

WINDSOR, VT. PRINTED FOR THE PUBLISHER.

A. & W. Spooner, Printers.

1818.

BX
9946
• L6
cop. 2

PREFACE BY THE PUBLISHER.

THE Letters that fill the following pages, were intended to contain an investigation of the doctrine of endless misery, compared with that of the salvation of the whole human family. The advocates for each belief, engaged to make the sacred scriptures the criterion of judging, the ground of examination, and the impartial decision of the subject. But in the pursuance of our labors, no concessions have been gained on either side. It is, therefore, submitted to the judgment of the candid reader, which side the scripture appears the most to favor, and which appears the most agreeable to reason and christian experience, from the arguments and scriptures offered, as the advocates for each sentiment have judged for themselves. The subject is thought to be a serious and important one, embracing the interests of every individual. Our views of the character of our glorious and benevolent Creator, must have an influence on our moral conduct, and tend to sweeten or embitter life, according as they approximate to the light of divine truth, or are foreign from this benignant and salutary principle. Hence the spirit of impartiality and free enquiry should ever be cherished in the human breast. The seat of prepossession and the influence of popular religious tenets, evidently form no small barrier to the progress of truth. From a view of past ages, we see they are as likely to be against the truth as in its favor.

In making these remarks, the publisher would not so much as intimate, that the authors of these letters were altogether free from similar embarrassments; for undoubtedly they are as strongly attached to their respective sentiments, as multitudes that have gone before them. And it would not be a matter of surprise, if the believers of each doctrine, after reading these letters, should have a very unfavourable opinion of the one, who advocated the faith opposite his own. Every sentiment, measured by the opinion of an opponent, to him appears an exaggeration, and un-

candid, while to one of a similar sentiment it looks fair and reasonable. From this consideration, let it be suggested, that, when improprieties appear on either side, every excuse be made, which charity can find, or humanity approve.

Though I have endeavoured to be dictated by that christian candor and impartiality that well becomes my profession, Mr. Laberee thinks one of my letters so little to the purpose, that, "in justice," I have no claims to an answer from him. He, therefore, gave me to understand particularly, that his letter was granted "as a matter of *favour*," and not of *justice*; for he said, "In *justice*, you have no claim to any answer from me." In this letter which was granted me as a matter of *favour*, or pure grace, without the least colour of "justice," that I had merited, or could claim from him, he accuses me of "*low criticism, sourrility, play upon words, and whining about a challenge.*" Now what appears the most remarkable in this place, is, that as my opponent thought I had no *claim* to an answer, and of course would not claim any thing in his answer, that the *only* time he undertook to rouse his benevolence, his favour could not produce things more precious.

I deem it unnecessary to give the reader any more information, concerning what he may expect in the following letters; as he undoubtedly will choose to make his own conclusions, rather than to learn them from one engaged in the controversy. To the candid and generous reader, the following pages are therefore submitted, with the humble hope, that they may be a mean of enlightening and confirming many who are in doubt which way to walk.

SAMUEL C. LOVELAND.

CORRESPONDENCE.

LETTER I.

TO REV. JOSEPH LABREER.

DEAR SIR,

I now sit down, according to promise, to introduce a friendly correspondence, on the subject of the extensiveness of salvation by Jesus Christ. As professed ministers of his gospel, it appears that we have fallen into considerable difference of sentiment, in relation to the final state of the whole human family. While you openly proclaim, that he who remains a sinner during this mortal existence, must endlessly remain a sufferer during an immortal existence, I preach that all sinners will experience the salvation by Christ, to be universal and free. An attempt to compare these ideas with the standard of divine truth, must, confessedly be conducted with candour and deliberation, to promote our interests in the discovery and belief of the truth. With such a disposition of mind, I hope to be dictated in every sentence, submitted to the candid and fair criticism of an ingenuous opponent.

In pursuing this correspondence, I make, and shall endeavour to maintain by the scriptures, the following statements:

1st. The design of God is to raise the whole human family, from their defectible state, ultimately, to a state of felicity and true happiness.

2d. The justice of God requires the fulfilment of this design.

3d. The Holy Scriptures plainly teach its fulfilment.

4th. The instruction of this doctrine is attended with more salutary effects, in human society, than any other.

For scriptural proof of the first statement, I shall introduce, at present, only two passages. The first is found in St. John, iii. 17. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." I deem it a fair conclusion, that God works not without design; and that his design is according to his work. Of course when we are made acquainted with the one, we are able to judge of the other. Being informed that God "sent his Son into the world, that the world through him might be saved," I hereby learn the design of God is the salvation of the world; which proves from scripture every thing for which I contend in my first statement.

The other text I would introduce is I. John, ii. 2. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The same observations which I made on the other text, will equally apply to this. If Christ be the propitiation for the sins of the whole world, it evidently shows his *design* to save the world.

To prove the truth of the second statement, I shall cite you to the divine law. The justice of God is contained in his law. I need not quote particular texts; you have them at your own option. This law requires the love and obedience of all who are under it; which love and obedience can only be known in a state of salvation. Toward the most rebellious and wicked the law changes not its requirements; but still demands him to love the Lord God of Heaven, and his neighbour as himself. This principle of love, which the law requires, will enable us to know God, who is love, and whom to know is life eternal. In the fruition of eternal life, we enjoy felicity and true holiness, which if the law require, the justice of God must require; and consequently demands the fulfilment of the design of God, as represented in the first statement. This being evident, it is plain the justice of God cannot require a contrary situation, namely, a state of endless misery. You may, therefore, expect me to endeavour to maintain, that the justice of God requires the salvation of sinners.

In relation to the third statement, it may be observed, that three things only are necessary to its support; and if in neither of these there be a failure, the statement must be true: or, at least, that God will fulfil his designs. If it can be maintained, that God possesses means sufficient to accomplish; wisdom, to plan; and power and ability, to execute his work; then there can be no difficulty in maintaining, that he will fulfil his designs. His word by the prophet is, Isaiah lv. 10, 11, "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The fourth statement is submitted without any remarks, with a request, that if you object to it, you would offer a few reasons.

As you wished me to express in writing, whether I believe there will be a future punishment, I conform to your desire. I think some may be made the subjects of punishment in a future state of existence, or in a state beyond the present.

These statements, with the remarks, are now submitted for discussion, as expressive of my real sentiments; and for the propriety of them, I shall hold myself responsible; until I am convinced they are not true.

With sentiments of respect, your friend,

SAMUEL C. LOVELAND.

REV. JOSEPH LABAREE.

Richmond, August 16, 1815.

LETTER II.

TO SAMUEL C. LOVELAND.

Jerico, September 23, 1815.

MY DEAR SIR,

I received your letter, not till the 7th or 8th of September, and then I called for it myself at Capt. M's. The week after I received it I was necessarily absent from town to attend our Convention; and the week following, I was employed in preparing for, and attending our Association. This I hope will sufficiently explain the reason why an answer to your letter has been so long delayed.

I read your letter, sir, with some degree of satisfaction; but with much surprise. I was pleased with your apparent candour; but was greatly surprised, that a man who has the word of God in his hands, and professes to preach that word, should rest his eternal all upon such a manifest misconstruction of it.

Your first statement, (for I will take them in the manner you have set them down) is this; "The design of God is to raise the whole human family from their *defectible* state, ultimately, to a state of felicity and true holiness." To prove this proposition, you quote John iii. 17; "For God sent not his Son into the world to condemn the world; but that the world through him *might* be saved." I freely acknowledge, in all its length and breadth, the doctrine inculcated in this text. The object of Christ's mission, when he came upon the earth, in the flesh, was, I believe, to make an atonement for the sins of lost men. But I apprehend, if you had attended a little more particularly to the context, you would not have drawn the conclusion which you have. Do you think it altogether right to take a particular text of scripture, without, in the least, considering the connexion in which such text stands; and build a scheme solely on a very few such passages, in manifest violation of all the plain meaning of all the rest of scripture?

What may we not make of the word of God by such a method of dealing? What doctrine may we not prove by such a manner of reasoning? Take, for instance, the 34th and 35th verses of the 10th chapter of Matthew; "Think not that I am come to send peace upon the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." Now let us, on these passages, adopt your method of reasoning, and I believe you yourself will acknowledge, we should make out rather a terrific mission for our Saviour to our world.

The other passage you quote, I think is equally foreign to your purpose. I, however, with the rest of my Congregational brethren, in New-England, firmly believe, Christ made an infinite atonement, or propitiation for the sins of the whole world. That is, he fulfilled the divine law, restored its honors, magnified and made it honourable. This law was infinitely holy, and just, and good. The transgression of it was an infinite crime; it of course required an infinite atonement, in order that God might be just, and the justifier of him that believeth in Jesus. God could not, consistent with his perfections, pardon sin, without a propitiation; no finite being could make a propitiation; Christ has done this; faith in him is now the condition of salvation.

This, sir, in my view, is the whole meaning of the second text you quote. These two, by no means, establish your proposition. In fact, they intimate no such idea as you have taken from them, when taken in their true sense; and their true sense is plain, when considered in the connexion in which these texts stand. No mention is made there, that it is the design of God to make all men holy. Repentance towards God, and faith in the Lord Jesus is the condition on which eternal life is suspended. "Without faith it is impossible to please God." Listen to some of the last words of our Saviour to his disciples. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned." Read, if you please, *Christ's description of the last judgment; Matthew, 25th*

chapter, from the 31st verse to the end; and then say, does this favour your idea of the universal raising up of the finally impenitent, from their "*defectible state*" to eternal felicity. These passages, however, are by no means the only ones to which I might refer you. The common language of scripture is the same. You will excuse me then, sir, when I tell you, that I do not see as you have advanced a single inch towards proving your first proposition.

Your second statement I notice merely on account of its novelty. In this, sir, I think you have just claim to originality. That because God has given a law to his rational creatures; and by that law, commanded them to love the Lord their God with all their hearts, God would be unjust if all his rational creatures do not obey that law, is certainly a mode of reasoning, of which, till I read your letter, I was totally ignorant. You have, I presume, a copy of your letter; by just referring to it, you will see whether I have misunderstood your argument.

As to your third argument; I will observe, that I believe that the scriptures clearly prove, that God's designs will certainly be accomplished. When you have established your first statement, your third must be acknowledged true; till then, I think it is worth nothing.

I say nothing of your fourth proposition. Were a man to tell me that the sun was made of sackcloth, I should not think it worth my trouble to bring arguments to convince him of his absurdity.

Yours,

JOSEPH LABEREE.

Mr. S. C. LOVELAND.

LETTER III.

To REV. JOSEPH LABEREZ.

Gilsum, November 23, 1815.

DEAR SIR,

I received your letter, being a reply to one I sent you, some of the last days of October, and embrace the first opportunity that leisure offers to grant you a return. I was sorry to find that my letter had made me the subject of "much surprise;" and my sorrow arose, not from a consciousness of misconstruing the sacred word, but from a sympathy that ever causes to feel for the distresses of others. Viewing me with the word of God in my hands, a professed preacher of that word, and resting my eternal *all* upon a manifest misconstruction of it, it is no wonder, that you should be filled with surprise. *Surprise*, in this case, would be but a natural incentive of divine charity, arising from a great concern for the welfare of your friend. But should my eternal *all*, rested on a *manifest misconstruction* of scripture for a foundation, land me in the regions of irretrievable misery and woe, you enjoying tranquil peace in celestial abodes, and clothed with divine sensibility; would it not be a matter of greater surprise that you could be calm and tranquil, in viewing such misery, than that I should be so stupid as you now view me to be? If you feel concerned for your friend now, because you consider his future felicity precarious, how do you expect to be at rest, when your awful forebodings are really visited upon him? But it is my wish to correct your mistake, and to show you that I do not rest my eternal *all* upon a misconstruction of scripture; neither upon a proper construction of scripture; nor upon any other work that I can do; but on the Rock of everlasting ages, the chief corner Stone, that is laid in Zion.

With a view to this I proceed to notice your remarks upon my statements.

My first statement I find you disapprove, and likewise the use of the texts, I adduced to substantiate it. The idea that it is "the design of God to raise the whole human family from their defectible state, ultimately, to a state of felicity and true holiness," you think is not true. Then if God have any design at all, in relation to our argument, his design must be that the *whole human family* should not be raised to felicity and true holiness! Having no design that they should be the partakers of felicity and true holiness, it argues that he designs some at least should be made the subjects of endless misery. If such design may be called good, you will, in this way, understand the Psalmist when he says, "The Lord is good to all, and his tender mercies are over all his works."* But as the term good, by the most approved lexicographers, is explained as *having desirable qualities*, I conclude no man has a right to pronounce that *good*, which, on rational principles, he is unwilling to enjoy himself, and which would not be salutary to any living being. Neither is it easy to reconcile the design of endless misery with the exercise of *tender mercies* over all the Creator's works.

It will be a vain thing in this place to argue that men are moral agents, and that the offer of salvation is free to all, which they may accept if they will; that the atonement has laid a foundation for all, when the design of Deity is against a part of the whole. For you acknowledge in your letter, "that the scriptures clearly prove, that all God's designs will certainly be accomplished."

Relative to the design of God, one of three things, I think must be true; 1st. That it is his design to make all men holy, in a saved state. 2d. It is his design to save a part, and eternally damn the remainder. Or, 3d, He has no design about it. The first of these you disapprove. The second precludes even the *possibility* of all being saved. It is, therefore, only on the last, that you can argue that salvation is free for all, who will accept. If you say God designs to save all that choose to come and no others, this cannot be considered as a statement by itself; for it makes *the design of God*, as relating to the salvation of an individual, *posterior* to his coming; of course there could be no

* Ps. cxlv. 9.

previous design, relative to that person. This makes the last mentioned idea evidently appear to be included in the third thing proposed, that God has no design either for or against the salvation of men. This idea, however, indicates apathy in Deity, if it be not an approximation to Atheism.

You inform me that you acknowledge the doctrine inculcated in the first text I quoted to prove my first statement; but still it remains, that you and I disagree about what that doctrine is. The text, "For God sent not his Son into the world, to condemn the world; but that the world through him might be saved," I thought, was sufficient evidence, that it was God's design to save the world; but you say, "The object of Christ's mission, when he came upon the earth in the flesh, was to make an atonement for the sins of lost men." Now as you deny the design of God to save all lost men, it ought to be fairly understood, what may be the meaning of making "an atonement for the sins of lost men;" or, "for the sins of the whole world," as you express in another place of your letter. If the design of God by the atonement, was not to take away the sins of all lost men, it is difficult to determine for what purpose the atonement was made for all; unless to consecrate their sins, that they might never depart, unto lost men for evermore!

You conclude I have done violence to the aforementioned text in St. John; and from a want of due attention to the context. Sir, if this business have been too much neglected, we will attend to it now. You have not said a word of my argument from the text; but a considerable portion of your letter is occupied in pointing out the absurdity of not considering the connexion in which texts stand; "and building a scheme solely on a very few such passages, in manifest violation of all the plain meaning of all the rest of scripture." This amounts to an acknowledgement that what I have said of the text, in a detached sense, is correct; but that the text detached does not express the same meaning that it does in connexion with the context, by which it is explained, and to which I ought to have attended. All, therefore, that is necessary to maintain my ground, is to show that the text means the same in connexion

ion with the context as it does by itself. I should have been happy, if you had quoted some text in the context to correct me; but seeing you have not, I will endeavour to clear myself of the charge of inattention to the context. The verse immediately preceding is, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here we are told that God *loved the world*; and can any person suppose this is inconsistent with a design to save the world? We are told that he *so loved the world*, as to give his only begotten Son;—what a remarkable testimony! But for what? *That whosoever believeth in him, might not perish*. Can you see any thing here, inconsistent with God's design to save the world, according to his love? To be sure you may infer that it is not the design of God that men should have eternal life in unbelief. But this effects nothing to your purpose, unless you can make it appear God designs some should be unbelievers eternally. Immediately after this, follows the text. I chose to support my first statement. It is completely explanatory of God's design, in sending his only begotten Son into the world; containing meaning complete in itself, and serving rather to explain the preceding text, than the preceding text does that. This is plain by its being introduced by the causal conjunction *for*. "For God sent not his Son into the world to condemn the world; but that the world through him, might be saved."

At the close of your labour, relative to my first statement, you say you do not see, as I have advanced a single inch toward proving my first proposition. You, therefore, conclude the above text in connexion with the context, does not authorize a belief, that it is the design of God to raise one soul from defectibility to felicity and true holiness. For it is evident, that if the text goes to prove God's design to save a part, or even one soul, although it be not *full proof* of my statement, it goes in proportion to the number *towards* it. But you do not see as it goes *one inch*; of course, you cannot see a design of God in the text to save one! If the text read, *For God sent not his Son into the world to save the world; but that the world through him might be condemned*, it seems that with your present optics, in

connexion with the context, you might see that it was full proof of my first statement! If this be your best sight, I confess, brother Laberee, you are very excusable for telling me, you do not see as I have advanced a single inch towards proving my first proposition.

You tell me you think the second passage I quoted is equally foreign to my purpose. There appears to remain as great a difference of sentiment between us now as ever; for I yet view it to be equally adequate; and wish for no stronger evidence of it, than what you have written, admitting your ideas of atonement to be correct. My argument was, the design must be as extensive as the foundation of the work to be accomplished. This is so evident, that I hardly thought you would attempt to evade it. To suppose the contrary, would be to suppose a waste of labour, and a want of proper economy.

You write that you "firmly believe, that Christ made an infinite atonement for the sins of the whole world." But do you believe, that God designed to take the sins of the whole world by that atonement? No;—not an inch towards this design will you admit. It is plain by your letter, that Deity was at the infinite expense of sacrificing his infinite Son, to make an infinite atonement, to fulfil his infinite law, which was infinitely violated, by the infinite crimes of *finite* creatures, that God might be just, and the justifier of him that believeth in Jesus. And all this is done, not to effect a single inch towards a design to save the whole world!

But if Christ have fulfilled the divine law, then the divine law has no more demands against the offender. This certainly must be something of an advancement towards saving the whole.

You observe, "God *could not*, consistent with his perfections, pardon sin without a propitiation." As I must be brief, I can only remark here;—I think it a pity his imbecility should be assisted by an infinite atonement to take away all sin, unless he has a design to do it. It would be a great expense to no purpose. Perhaps you may think I blaspheme in the use of the phrase, *his imbecility*; but I speak according to your representation. After the manner of men St. Paul said, "*The weakness of God is stronger than men.*"

I find an exhortation to listen to what our Saviour said in Mark xvi. 15, 16; but as you have made no remarks, I see no necessity of any remarks from me. Immediately connected with this passage, I find a very remarkable confidential expression, in these words; "Read, if you please, Christ's description of the last judgment; Matthew, 25th chapter, from the 31st verse to the end; and then say, does this favour your idea of the universal raising up of the finally impenitent, from their '*defectible state*,' to eternal felicity." This must be acknowledged more than an approximation to an ironical challenge. When our Saviour was blindfolded, a challenge was given him, indicted in a similar manner. This will appear by comparing them together. See Luke xxi. 64. "Prophecy; *Who is it that smote thee?*" "*And then say, does this favour your idea?*" The most material difference that relates to the two expressions, is, one came from the soldiery, and the other from a minister. And I am far from supposing that in this instance the minister has a "just claim to originality," as he thought in one instance his opponent had; for he has but studiously imitated the diction of his ancient precursors. Whether the minister was as confident that he had shut the mouth of his opponent and put an end to all dispute as the poor ignorant soldiers were, that they had silenced the great prophet, can only be decided by relative circumstances. But as it was a matter of no valuable consequence, for Jesus to answer his opposers, so I shall not undertake to show at this time that the subject of this challenge particularly favours my statement. At another opportunity, however, I think I shall attempt to show that it is not *against* it.

In your letter some things are found different from what could be reasonably wished. I looked for candid reasoning, and behold irony; I sought for calm deliberations, and behold a challenge. The follower of the Lord Jesus was anciently under the necessity of opposing prejudices of a hurtful and magisterial nature. Hence it was necessary that those weapons of warfare that are not carnal, but mighty through God to the pulling down of strong holds, should be exercised in vindication of the truth; nor does it *appear the time is yet arrived when these should be wholly laid aside as useless in this respect.*

I pass to notice your remarks upon my second statement. You say my argument is, that "God would be unjust if all his rational creatures do not obey" his "law." You are informed, I have a copy of my letter; and by it I learn you have greatly misunderstood my argument. The statement was, "The justice of God requires the fulfilment of this design," alluding to the first statement; and the argument was to prove it. Not that God would be unjust if he did not fulfil it, or that any other being would be unjust if he did not fulfil it: but that justice required its fulfilment. One would think, by your suggesting that you had found novelty in a statement that contained no such novelty, that you have a remarkable taste for novels. He would be the more confirmed in this opinion by your noticing my statement, *merely* on that account.

To my third statement you accede, and say, "When you have established your first statement, your third must be acknowledged true; till then I think it worth nothing." Strange! That a statement you acknowledge true, so far as in general terms it relates to the fulfilment of the designs of God, you think is *worth nothing*, till a statement you believe is false, is proved. When you find false things are proved true, then those which you now believe you will esteem to be valuable; *till then you think they are worth nothing*. Your thoughts and mine are very different. I think statements that I believe true, are worth *something* without proving statements true that I do not believe. Did I suppose you unskilful in the use of language, I should have concluded you meant, till I proved my first statement, my third effected little or nothing to my purpose. If this had been your meaning, you would have been incorrect; for your acknowledgement shows that it effects all to my purpose that I wished to have it effect; and saves any more labour on this part of the dispute.

I find no remarks relative to my fourth statement; but I find a sentence which I suppose was written as a reason why it was thought proper to make no remarks, which I am at a loss how to understand. You write, "Were a man to tell me the sun was made of sackcloth, I should not think it worth my trouble to bring arguments to convince him of his absurdity." I think you did not mean that my

statement was so uncandid, that it did not deserve an answer; for you acknowledge, my "apparent candour" was such that you were "pleased." Did you mean to intimate that my statement was so erroneous, and indicated so much weakness in its author, that the trouble would be too great to convince him? If so, how much are you like our great High Priest, *who is touched with the feelings of our infirmities, and hath compassion on the ignorant, and them that are out of the way.* Did you suppose the statement indicated so much weakness in its author, that you judged him incapable of receiving instruction? If so, the same reason might have spared you the trouble of writing that sentence; or even your whole letter. Or did you think it came so near the truth that it was no matter whether I was corrected or not? I think it becomes an astronomer as well to say, *the sun was made of sackcloth*, as to say, *God has no design to save the world*; and a minister of the gospel, much better. We have the works of nature and revelation against the latter; but against the former, we have the works of nature only. But I conclude you wrote the sentence under consideration, as a reason why you neglected my fourth statement, and meant *nothing*. I have two reasons why I understand it so. One is, my only statement that you acknowledge, you think is worth *nothing*. As you think a statement according to your faith is worth *nothing*, it is possible you may think your good reason, contained in the sentence about the sun's being made of sackcloth, is worth *nothing*; and consequently mean *nothing*. My other reason is, you were surprised, that I should rest my *eternal* all upon the mis-construction of scripture, that you hardly knew what you wrote, and meant *nothing*.

I close the present lengthy letter with sentiments of good will. All candid communications will be gratefully received.

SAMUEL C. LOVELAND.

REV. JOSEPH LABERGE.

LETTER IV.

TO. REV. JOSEPH LABERGE.

DEAR SIR,

The object of this letter is to consider that part of the 25th chapter of St. Matthew, which you term "Christ's description of the last judgement." This as it relates to my first statement, would require no more than a negative disquisition. For if I be able to show that it stands not opposed to the design of God to raise the whole human family, from defectibility to a state of permanent holiness, though I should not be able to give any account of its true meaning, it would be sufficient to maintain my statement. If I, therefore fail in my explanation, it argues not but what I may succeed in showing that it does not authorize a belief in the doctrine of endless misery. If it can be proved, as appears evident, God designed to save the world, you have no reason to expect that a judgment of condemnation would be admitted as the last judgment. Without proof I shall admit no judgment to be last, but the judgment according to the gospel of Jesus Christ, which contains good tidings of great joy that shall be unto all people. A dispensation that purifies by the spirit of judgment,* and the spirit of burning, may be admitted to be the last judgment; because it agrees with the design of him who came not to judge the world, but to save the world. † Having read the scripture to which you referred me, I do not find that it is there called "the last judgment;" nor is there any mention of the last day. The propriety of the assertion being denied, it therefore remains for you to prove it, if you wish to have it maintained.

There are but two considerations, that I can think of which you could claim from the scripture, now in contemplation, that it opposes the doctrine of my first statement. One is from the term *everlasting* used twice; and the other,

* *Isaiah*, i. 27.† *John*, xii. 47.

from a supposition that it applies to a time, when an unalterable retribution is given and determined. If I mistake not, you have acknowledged in conversation the word *everlasting* to be an ambiguous term. It is frequently applied to times and things that have had an end; and to those that must end in a more or less remote period of time; as well as to those of an endless duration. It is, therefore evident, that this word decides not the precise meaning of any subject with respect to duration; but its duration, if determined at all, must be fixed from other considerations. We may argue that eternal or everlasting life is an endless principle, because it is the property of God, who ever possesses every attribute that he once possessed. But this source is wanting to prove everlasting punishment of endless duration. For though God enjoys eternal life, he suffers not endless punishment. An attempt to maintain that because everlasting punishment is inflicted by God, a being of immutable perfections, it must be endless, would be drawing conclusions manifestly absurd. This would be arguing on a principle, that because Deity is endless in his existence, all his works must be endless. . . . Then man from the forming hand of God, must be endless in his earthy, mortal state; and all seen things eternal; because they are the work of his hands. A principle of divine love is everlasting life. This I believe is created in us by a genuine belief in the Son of God, and may be enjoyed in the present life; *he that believeth on the Son hath everlasting life.* Although I would maintain that eternal life is an endless principle; yet man only enjoys it in the present life, while he continues to believe the gospel of Jesus Christ. If he were to enjoy it but one day, it destroys not the endless duration of the life itself in its nature; for if it exist somewhere endlessly, though man be deprived of it, it is an endless principle. There is a difference between everlasting life, and enjoying it everlastingly. The one expresses the duration of the life itself; and the other the time of possessing it. Though it be possible you may have some objection, yet I have none to all men's possessing everlasting life, everlastingly. I heartily wish them all this glorious blessing, and trust in the goodness of my Creator to bestow it.

Having denied that the scripture under consideration is a description of the last judgment, I shall now proceed to give you my opinion concerning it. To ascertain its meaning with any tolerable degree of exactness, we shall be assisted in attaining the time in which it is fulfilled. . . . This is when "the Son of man shall come in his glory, and his holy angels with him." Does this point us to a state beyond the grave? It is a very common opinion that it does; but I am far from admitting this as proof. You will acknowledge that Christ's coming in his glory, is his coming in his kingdom. His kingdom is the kingdom of the gospel; it is the kingdom of heaven. And this kingdom is brought to men on earth, when by the gospel the glorious character of God is clearly made known. Christ says, "the kingdom of heaven is within you." See Luke xvii. 21. In other places he says, "the kingdom of heaven is *at hand*." The parables of Jesus evince that the kingdom of heaven has allusion to the increase of gospel light among men. It is compared to a grain of mustard seed sown in a field, and a little leaven hid in three measures of meal; which could not be used as similitudes, to represent the celestial mansions of unclouded glory.

In the 16th chapter of St. Matthew, at the 27th verse, we have these words: "For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works." It appears evident this text points to the same time which the one in the 25th chapter does, expressed in almost the same words. But giving heed to your caution, to consider both in connexion with their contexts, we learn that it was to be fulfilled, before some that stood there should taste of death. . . . Then the Son of man comes in his glory, with his angels, in the days of the apostles. When we consider the 25th chapter, from the 31st verse to the end, in connexion with the context and preceding chapter, all of which appear to be the subject of one discourse, we find the time in the 34th verse of the 24th chapter, fixed to the then present generation. This shows us that the time when the Son of man shall come in his glory is the time, when the glorious gospel, which contains the exceeding riches of his grace is *preached*. This day of glory we have reason to believe,

began on the day of pentecost, when the apostles were endued with the power of the Holy Ghost.

It is to be noticed that when the Son of man shall come in his glory, that all his holy angels come with him. You find in Revelation that ministers of the gospel are called angels. The apostles of Jesus Christ may then be called his angels. We sometimes read of the angels of God; but these are the angels of the Son. As angels signify messengers, the term well comports with the character of the apostles, who were the 'messengers of eternal life. "This then," says John, "is the message, which we have heard of him." John's communicating a message makes him a messenger. When the prayer of him who never prayed in vain is fulfilled, saying, "Sanctify them through thy truth," they, through sanctification, may be called his *holy angels*. When his holy angels blow the trumpet of the everlasting gospel, their master sits upon the throne of his glory, fulfilling the grand designs of his mission.

And before him shall be gathered all nations. This may be understood in a moral, spiritual, or religious point of view. The law of Moses respected the nation of the Jews only; but the gospel speaks of all nations. These angels were commanded to preach the gospel to every creature.

And he shall separate them one from another as a shepherd divideth the sheep from the goats. It is to be remembered, the immediate consequences, arising from the preaching of the gospel, are different, according as they believe or disbelieve. The believer hath everlasting life, while the unbeliever is in a state of condemnation.

And he shall set the sheep on his right hand; but the goats on the left, Though this and the text connected with it, may relate individually to believer and unbeliever, yet for certain reasons, it is believed to have a more particular allusion to the Jews and Gentiles, in a national capacity. The Jews in a state of unbelief and hardness of heart, have been nearly as callous to the voice of the gospel, from the days of Christ to the present, as it would be difficult to convert a goat into a sheep. But, notwithstanding, from the words of St. Paul, we have ground to look for their final salvation. Their blindness is to continue *till the fulness of the Gentiles be come in; and so all Israel shall be saved;*

as it is written, *there shall come out of Zion, the Deliverer, and shall turn away ungodliness from Jacob.* Romans, xi. 25, 26.

Verse 34th. "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Considering the Gentiles as partakers of the benefits of the gospel, they are immediately invited to the inheritance of that kingdom, which is brought nigh by Jesus Christ. They come from the north, and from the south; from the east, and from the west; and sit down by faith and love in the kingdom of heaven, with Abraham, Isaac, and Jacob, while the Jews or stubborn unbelievers are cast out from those privileges. They seem to be justified by works; feeding the hungry, and giving drink to the thirsty. Though outward works have no effect in producing the salvation of the soul, yet they evidently show that the work of salvation is, or has been, effected. "By their fruits," says Christ, "*ye shall know them.*" Therefore good works justify a man in declaring him to be good, as the doer of those works.

Verse 41st. "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

I conceive this represents the present state of the unbeliever; and particularly that of the Jews. They are in the fire prepared for the devil and his angels. We have reason to believe the fire with which Jesus baptizes is the fire of divine love. The fire, prepared for the devil, is of an opposite nature. It is, therefore, the power of envy and hate. The condemnation of the unbeliever, is darkness and alienation from the character of God.

Granting the above explanation correct, as appears evident, it will be easy to distinguish the angels of the devil, from the angels of the Son of God, by the work appropriated to each. The angels of the Son preach the everlasting gospel, which is a system of divine love; but the angels of the devil preach everlasting fire, a subject which they know by experience. I do not make these remarks with a view to cast, or cast any improper reflections upon you; but as

natural and rational inferences from the text I am considering.

Perhaps you would wish to maintain that the fire, prepared for the devil and his angels, is an endless fire. To maintain this, it must be made plain, that the devil will suffer endlessly. This will fix the meaning of the word everlasting in this place beyond dispute. But St. Paul tells us, that Christ partook of flesh and blood, that through death he might *destroy* him that had the power of death; and expressly names him to be the devil. Heb. ii. 14. When the devil meets with this destruction, the everlasting fire prepared for him and his angels can burn him no longer. It may then ~~his~~ well cease to continue, when the generalissimo of suffering is destroyed. With reference to the 46th versé of the 25th of Matthew, you may gather my ideas from what has already been written.

Thus in as brief a manner as I well could, I have given you my opinion of the important scripture to which you directed me, as pointing primarily, and perhaps solely, to the present state of existence; but did it refer to a future, the whole argument against universal salvation would rest on the term *everlasting*, which is acknowledged to be an ambiguous term. It must fall much short of positive proof of the doctrine of endless misery.

I do not feel justified in closing this letter, without expressing my disbelief of the sentiment you write in these words: "Repentance towards God, and faith in the Lord Jesus Christ, is the condition on which eternal life is suspended." So far from being a condition, eternal life is the gift of God. See Rom. vi. 23. St. John, xvii. 2. I. John, v. 11. Repentance towards God, and faith in the Lord Jesus, may be the efficient means of salvation; but not the condition. I believe salvation is suspended on the mission of Jesus Christ alone. By him repentance is a gift also; and not a condition for man to fulfil. Acts, v. 31. Jesus compares sinners to lost sheep, which he came to save. What success do you suppose a shepherd would anticipate in proposing conditions to wild, or lost sheep? telling them I have a good pasture, and you shall be safely protected, on *condition you will come*? Can you suppose this method *would bring one* into the fold? I think you cannot. He

must be thought unwise indeed, if, instead of proposing conditions, he did not use coercive or attracting methods to bring them home. Why do men detract from the faithfulness of Jesus, to give man a share of praise in the work of salvation? But I must close. I shall write no more until I receive an answer, though I should be happy to continue this correspondence. As the subject is of great importance, I have had thoughts, the ensuing year, of laying it before the public. If either of us lose the object of our design, it still may be of public utility. It is sometimes necessary to sacrifice the feelings of an individual, for the benefit of many, and the cause of truth.

Be pleased to receive the sentiments of respect from me, who would be faithful in the ministry of the Lord Jesus; who desires no disfellowship among mankind, but prays for the union of the whole.

SAMUEL C. LOVELAND.

REV. JOSEPH LABEREE.

Gilsum, December 24, 1815.

N. B. Many avocations have occasioned a delay of copying and preparing to send this letter, until the present date.

S. C. L.

Barnard, January 16, 1816.

LETTER V.

TO SAMUEL C. LOVELAND, IN ANSWER TO LETTER III.

Jerico, January 5th, 1816.

MR. LOVELAND,

When I first received from you a challenge to write, (if you will permit me to borrow a word from your own vocabulary) I did expect something which bore, at least, the semblance of argument. And when I received your first letter, I concluded you intended it only as a sort of a feint to throw your opponent off his guard, that you might fill him with surprise by the force of your next assault. I will leave you to conclude what must have been my disappointment, when, instead of that powerful reasoning which I had expected, I found the same old statement again brought into the field, supported by the same feeble arguments, which I find pressed in to serve another campaign, with only a change of uniform; and which I, at first, thought hardly able to bear their own weight.

I confess, sir, I was driven to the conclusion, that your forces, to say the least, were neither numerous nor potent. You say much about the "design" of God to save all mankind. I presume you can claim the design of God in this respect, only from his word; and you will suffer me to repeat, that in my opinion, you have not advanced a single inch, towards making out your system from this word. In justice, therefore, you have no claim to any answer from me for your last communication; especially when we take into view the low witticism, and scurrility, and play upon words, and attempts at criticism, and whining about a challenge, and so on, with which your letter abounds. In my opinion you would have no reason to complain should I pass the whole in silent contempt. You will understand, therefore, sir, that what I now do, I do as a matter of fact.

I will propose you a few plain questions, which if you will answer fairly, and with decency, I will consent to continue the correspondence. I shall not at this time propose any particular passages of scripture; I wish, if possible, to understand the ground-work of your system, and I ask the following questions for this purpose:

1st. What in your opinion was the curse of the divine law?

2d. Are any or all of mankind delivered from this curse? If so, by what means?

3d. Do you believe an infinite atonement necessary, in order for God to be just in the pardon of sin?

You tell me in your letter, that you think some of mankind may be subject to some future punishment. I ask

4th. For what reason is this punishment inflicted? Is the sinner, who is subject to this punishment, made better by it, and finally brought to repentance; or, does he suffer all that God in justice could demand of him?

A candid answer to these questions would give me great satisfaction.

Yours,

JOSEPH LABEREE.

MR. SAMUEL C. LOVELAND.

NOTE. . . Mr. Laberee, having received from the publisher his Answer to Mr. Haynes' Sermon, sent it back with the preceding letter, with the following written upon a blank page:

MR. LOVELAND,

I know of nothing which I can send you, better calculated to convince a candid and unprejudiced mind of the weakness and corrupt tendency of the doctrine you preach, than this answer to Mr. H's sermon. I would advise you to review it. But for what purpose you sent it to me I am not able to guess.

J. L.

LETTER VI.

TO REV. JOSEPH LABEREE.

Barnard, January 29, 1816.

DEAR SIR,

I received the pamphlet I sent you, accompanied with a short letter, last Saturday evening. If it were a burden to you I am glad you used the freedom to return it. But I would remark, that you vary considerably in your instructions. You formerly pointed me to some passages of scripture to correct me: but now you "know of nothing which" you "can send" me, "better calculated to convince a candid, unprejudiced mind of the weakness and corrupt tendency of the doctrine" I "preach, than" my "Answer to Mr. H's Sermon." If you had a weapon against Universalism in your opinion full equal, if not better, than the scriptures, why did you not keep it for that purpose, and refer your friend to one of the same kind already in his possession?

One important reason why I sent it you, was in consequence of a personal agreement between you and me in Judge Brownson's house. It is possible the Judge and some of his family may recollect it. Why I should fulfil this agreement, it seems you are not able to guess. It is marvellous to you that a Universalist could be so honest.

The circumstances that introduced our correspondence, I remember to be the following: At the funeral of the aged Mr. Brownson, we were both present, and each took a part of the public exercise. After exercise, it being very rainy, we tarried in the desk, at which time you proposed a number of questions on my sentiments; some of which I briefly answered; but at length observed, I thought the present was not a proper time to canvass the subject; yet remarked, that at a convenient opportunity, I was willing to converse or to write. You then proposed to hold a correspondence by writing, which I accepted. You introduced the

conversation, and *you* proposed the correspondence yourself. Now if, you are willing to admit these facts, I will not differ with you about calling it *a challenge from me*; but will grant you the liberty of terming it what you please.

You say you "expected something, which at least bore the semblance of argument;" but who can discover in all your writing to me, even one attempt to argument, except to show the absurdity of not considering texts in connexion with their contexts?

Now you tell me when you received my first letter, you concluded I intended it only as a sort of a feint, to throw you off your guard, that I might fill you with surprise at another assault; but before, you said you were pleased with my apparent candour, although you disapproved of my sentiments. It remains for you to show how much appearance of candour there would be in that which is concluded to be a snare to assault.

You beg leave "to repeat," saying, "In my opinion, you have not advanced a single inch towards making out your system from this word." Dear sir, you may "repeat" two or three times more, and if you do not accompany them with an attempt of argument, I will call them "*vain repetitions*."

Your denying my statement, and blaming me for continuing to maintain them, betrays as much inconsistency as to tie a man's legs and then tell him to run.

Your questions I consider rather out of the line of the argument begun; but I am willing to gratify you with direct answers.

1st. I believe the curse of the divine law is, its pointing out to the transgressor the heinousness of sin, and that sentence of coudemnation which its just demerit requires.

2d. I believe all mankind will be delivered from this curse by the only name given whereby men can be saved.

3d. I do not believe an infinite atonement necessary in order for God to be just in the pardon of sin.

4th. I believe a future punishment is inflicted for the same purpose as punishment in the present life. I believe the sinner who is subject to this punishment, with other means, is made better and brought to repentance.

As to a continuance of the correspondence, I cannot say that it is my desire; but if you choose to continue it, I had rather you would do it as a matter of *obligation*; obligation to your God, and to your conscience; for should you happen to get into so merciful a mode, as to wish to confer upon your friend "a matter of favour," as you now have, he might find you again accusing him of "low witticism, scurrility, play upon words, and whining."

Your friend and well wisher,

SAMUEL C. LOVELAND.

REV. JOSEPH LEBERER.

LETTER VII.

TO SAMUEL C. LOVELAND.

Jerico, March 18, 1816.

MR. LOVELAND,

I received your letter some two or three weeks since, which was an answer to my last, and which contained some answers to questions which I proposed to you; but my avocations have been such, that I have not been able to pay any attention to the subject till now. You complain in your letter, "that you can discern in all I have written to you, no attempts at argument." I acknowledge the assertion is well founded: I made no attempts because I saw nothing to argue against. To attempt to reason with a man who in the very outset, assumes by way of what he calls a statement, the sole point about which we contend, and supposes he has established that point by the introduction of only two texts of scripture, which had no reference to the subject of controversy, appeared to me perfectly idle. When you have proved from scripture that it is the design of God to bring all mankind to a state of endless felicity, there is no more room for debate between us. But you could not suppose this point settled by the two texts which you quoted from St. John; nothing like it. You can prove that it is the design of God to "raise all mankind from their defective state," only by one of two ways; either by bringing a positive declaration of scripture, that this is God's design, or by establishing the point by the general tenor of his word. The first you will not attempt; and I do not know, whether you will acknowledge you have attempted the last. If you have, I believe you will agree with me, that you have not made much progress in accomplishing your undertaking. For this reason, Sir, I did not think it necessary to attempt reasoning. But in your answer to my question, you have given me some knowledge of the foundation of your plan.

I do not know now whether I shall be able to convince you, that I make any attempts at reasoning, but I will try. I will observe, however, that from your letter I learn with regret, what I was apprehensive I should learn, that in order to support your favorite system, you find it necessary to adopt one of the most glaring and pernicious errors that ever disgraced the name of a christian. In order to believe that all men will be saved, you must rob the Son of God of his divinity, and settle his rank somewhere among the finite creatures of God. For you tell me that you "do not believe an infinite atonement necessary, in order for God to be just in the pardon of sin." But if an infinite atonement be not necessary, such an atonement has not been made, unless you suppose God has performed an unnecessary labor. And if an infinite atonement has not been made, Jesus Christ is not a divine person. For if he be a divine person, his sufferings and obedience must have been of infinite value: of course he made an infinite atonement. But I have not time, had I an inclination, to enter here on a proof of his divinity. Besides, it is foreign to my design in writing this letter. I will only observe, that when I look into my Bible, I am astonished that any man who has read and professes to believe that book, can ever question this great truth.

I will attend now for a few minutes, to the answers you have given to my questions. Your definition of the curse of the divine law is, "The pointing to the transgressor the heinousness of sin, and that sentence of *condemnation*, which its *just demerit* requires." Whatever else you may have intended to include in this definition, a desert of punishment is very clearly and very strongly expressed. By the word *condemnation* our lexicographers mean the sentence by which any one is doomed to punishment. This seems to be your idea; for you say, "it is that sentence of *condemnation*, which the just demerit of sin requires;" or, perhaps, your idea would have been better expressed, had you said, the sentence, &c. which the demerit of sin justly deserves. Demerit is the opposite of merit; that is, ill deserving, or deserving of punishment. This I believe is the common and only signification of the word demerit. Now, sir, had you informed me how long this punishment will be

inflicted, or could be inflicted according to strict justice, our ground of controversy would have been plain. Had you stated how great in your opinion is the demerit of sin in violating the divine law, I might have made this letter much shorter, and saved myself and you some trouble. . . . But since you have not done this, I must appeal to the law and to the testimony, and hope you will be willing to abide their decision.

According to your opinion, it would be just in God to inflict on the sinner as great a punishment as his sin deserves. This you say is threatened in the law; but surely God has not threatened any thing in his law, which would be unjust. You believe all men will be delivered from the curse of this law; even the damned who are sent into future punishment, are to be raised up from their wretched state, and delivered from the just penalty of the law, by Jesus Christ. Of course, according to your method, no one of mankind will ever suffer the curse of the divine law. I know no reason, then, why you may not admit, agreeable to your system, that endless misery is threatened in the law. Something is threatened beyond all question. If it is not that misery which the wicked actually do suffer in hell, it must be either some greater temporal punishment than they suffer, or a punishment absolutely without end. If you say the punishment threatened in the law, is a longer temporary punishment, than the wicked do actually suffer, you must grant that it would be just in God to punish them more than they are punished. If they were dealt with according to strict justice, for aught I can gather from your answers, they would be punished with endless misery. But on your plan they are not punished according to strict justice; they cannot be said to have answered the demands of the law; something has been forgiven them; they do not have justice without mercy. . . . do not pay the uttermost farthing. Now there appears to me to be some difficulty here. The scriptures most decidedly declare, that the wicked in hell are punished according to their demerits. Job, xxxiv. 11. "For the work of a man shall be rendered unto him, and cause every man to find according to his ways." Ps. lxii. 12. "Thou renderest to every man according to his work." Matt. xvi. 27. "For the Son of

man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works." And v. 25, 26. Rom. ii. 6, 8, and 9th. Cor. v. 10. James, ii. 13; and Rev. xiv. 10; and xxii. 12; and many other passages, which very plainly, I think, contradict your assertion, that the wicked who are punished in the future world, are not punished according to their demerits; or, what is the same thing, are delivered from those punishments which are threatened against the violators of the law; and, at the judgment, are sent away in everlasting punishment. Can you think, sir, of any greater punishment than that which is threatened in these passages I have quoted, and which the wicked are said to suffer? If there is any greater punishment, threatened any where in scripture than the punishment which these scriptures declare, the wicked shall actually suffer in a future world, it has hitherto escaped my observation and knowledge. But you say all mankind will be delivered from the curse of the law by Christ; that future punishment is inflicted on the wicked to make them better and bring them to repentance; of course they are forgiven, and do not suffer "that sentence of condemnation, which the just demerit of sin requires." If you can reconcile this with the word of truth I would be glad to see it; but I confess it is beyond me to do it. If the wicked have judgment without mercy; do not come out of prison, till they have paid the very last mite, and so on; and yet do not receive that sentence of condemnation which they deserve, but are delivered from it, I certainly do not know, how any man will ever be able to understand the language of the Bible.

There is another difficulty I will just mention here.

Our Saviour, you recollect, says there is one sin which shall never be forgiven. Matt. xii. 32. "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Now all who are saved are saved by grace through faith, and that not of themselves, it is the gift of God. Christ is exalted to be a Prince and a Saviour, to give repentance to Israel and forgiveness of sins. Surely then, none can be saved by Christ, only those to whom he forgives sin. And of the blasphemer against the Holy Ghost is never forgiven.

en, neither in this world, neither in the world to come, how can he be saved by "the only name given whereby we must be saved." But not to insist on this last difficulty, how you will settle the first I have mentioned I am not able to guess. You must positively contradict scripture, or you must acknowledge you are not correct in supposing that all will be delivered from the curse of the law; or, lastly, you must suppose the curse is something different from the punishment, which the wicked do suffer in a future world; and of course something different from any thing which is threatened in the scriptures. It will follow, then, that the curse of the divine law is no where threatened in the law, nor in any part of the word of God. But if even you could devise a way by which you might fancy you could get out all the others from their deserved punishment; yet the blasphemer against the Holy Ghost, who is never to be forgiven, would stand in your way.

Perhaps, then, you will say, the law must take its course with him, if he cannot be forgiven, and he must pay the utmost farthing. The question will then return, what is the punishment due to the demerit of sin? It cannot be that punishment which the wicked suffer in hell, in order for their own good, that they may be made better, and brought to repentance. For according to you, they are to be delivered from that punishment shortly, by Jesus Christ, and made happy in heaven. Christ delivers from the curse of the law; of course, those whom he delivers, do not suffer that curse. If then the curse of the law be not that misery which the wicked do actually suffer in the future world, it must be either a greater temporal punishment, or endless misery. But, sir, if the penalty of the divine law be any where threatened in the law, (and I presume it is no where else to be found) it cannot be a greater temporal punishment than the damned in hell do actually suffer; for no other punishment is any where threatened in the scripture.

Now, sir, I believe you must of necessity take one of three courses. You must continue to affirm, as you have affirmed in your second answer to my questions, that those who are punished in a future world, are finally delivered from punishment, and carried to heaven by the merits of

Christ; consequently do not suffer according to their demerits; and plainly and positively contradict a vast number of threatenings, not only of the law, but also a vast many positive declarations of Christ and his disciples, that the wicked are punished according to their works, that no mercy is shewed them: or, 2d, you must say, they do suffer all the law threatened them; have satisfied all its demands; have paid the very last mite; and come out of hell on the score of justice and not of mercy; and go to heaven without any help from Jesus Christ. For it would be idle to talk of shewing mercy to those who were no longer guilty, and against whom the law has no demands. They come out of hell on the footing of strict justice; and can claim exemption from punishment on the footing of strict justice; and are conformed to the law of God, and in friendship with their Creator, and must of course be happy. But on this supposition more absurdities present themselves than I shall have time to enumerate. If any men do satisfy the divine law, and are received to happiness, they are received, not on account of what Christ has done, but on account of legal righteousness of their own. Besides, they are not saved from any thing which is threatened in the divine law. Universal salvation, therefore, is an unmeaning term; and that all men are raised up from their defectible state, is also without meaning. They are punished in hell till justice is satisfied; and they, (if you will permit me to quote one of your brethren) are whitened in hell, till they become fit for heaven! There is, I believe, but one supposition more which you can make; it is that the curse threatened in the divine law is endless misery. Thus, sir, I have done for the present with your first answer.

Your fourth answer will now claim some attention. You write thus: "I believe a future punishment is inflicted for the same purpose as punishment in the present life. I believe the sinner who is subject to this punishment, with other means, is made better, and brought to repentance." This is plain enough, only I do not know what you mean by the "other means" of which you speak; but that is no matter. You go here, I presume, on the supposition that the punishment which is inflicted on the wicked in a future world, is merely disciplinary. I make this supposi-

tion, because you say in your second answer to my question, "I believe all mankind will be delivered from this curse [curse of the divine law] by the only name given whereby men can be saved."

If all mankind, as you say you believe, will be delivered from the curse of this law, it must follow then, that no one will ever suffer or be punished according to his demerits; of course, they will not suffer all which according to strict justice might be inflicted on them. I have already hinted that this sentiment is at war with the word of truth, which you have professed to follow. That says they are judged according to their works, are tormented day and night forever and ever; have judgment without mercy; are confined in prison till they have paid the very last mite; and no greater punishment is threatened in the law, than that which the scriptures declare the wicked shall suffer in hell. But this argument is so plain I need not pursue it further. Your idea that the torments of hell are inflicted on man in a future state merely as a wholesome discipline to make them better and bring them to repentance, must be considered.

I had always supposed that the language of the Bible was intended to be understood by common people; and that it meant something different, when, what a common man, like myself, would suppose, were the most dreadful threatenings, and curses, and woes, pronounced on wicked men, from what it did when it spake of the chastisement of the child of God. Why, on your plan, are those who are sent to hell, said to be cursed; to lament; to be cast off forever; to be reprobates; to have judgment without mercy? Surely, they are lost, or cast off, or cursed, or out of the reach of mercy, according to your plan, in no other sense than the children of God are while in this probationary state. For some reason which you have not mentioned, they, you suppose, are sent to hell, and are put under more powerful means of grace. Now, as we understand language, can this be said to be a curse? It is a painful trial, no doubt; so it is for the sinner to be under conviction in this world. But should I see an unregenerate sinner under the most poignant anguish from a sense of his sins, could not believe that he was accursed, nor that God had

withdrawn his mercy from him; and even if I could know that his probationary state would be lengthened out to a million of years, and the sinner would continue till the last hour of his probation, in the most intense pain, if this pain were absolutely necessary to make him better, and bring him to repentance, and qualify him for heaven, I could not call him accursed, nor believe that God had ceased to show him mercy. Certainly, if it be a mercy or a blessing to carry an intelligent being to heaven, and make him eternally happy there, it must be a blessing and not a curse to use those means which are absolutely necessary to qualify him for that place. If a man were sick, and must die unless some blood were taken from him, although the taking of the blood might be an operation somewhat painful, yet no one, I think, would call it a cursed remedy, if nothing else could save the man's life. If your construction of the scriptures be correct, they speak a language totally different from what we suppose they mean. By *we* I mean common men. By a curse common men mean an absolute evil, and those who are cursed suffer real evil; but to put men under an administration of grace cannot be called an evil. It is certainly a great good, an unspeakable blessing, if no other means can bring them to endless felicity. Hear David; "Blessed is the man whom thou *chastenest*, O Lord," &c. Also, St. Paul, "For whom the Lord *loveth* he *chasteneth*, and scourgeth every son whom he receiveth: if ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without *chastisement*, whereof *all* are *partakers*, then are ye *bastards* and not sons."

Now, sir, I would ask, why this distinction in the language of the Bible, between saints who are disciplined on the earth, and the wicked who are sent to hell, to be put there under a course of discipline? If their punishment is inflicted on them for their own good, everlasting good, why are they not said to be blessed? Why are they not called *sons* and said to be loved of God? It appears to be the idea of the Apostle, that there were some who did not receive *mere chastisement*, whom he calls bastards; all who are *sonspartake of chastisement*; the wicked in hell, then, if *they are only chastised* for their own good, are sons, and

where to find the bastards, is not for me to determine. No where can you find I believe, in the word of truth, the saints threatened with fiery indignation, the vengeance, the fury, the wrath, &c. of God. He will, he says, visit their iniquities with stripes; but his loving kindness will he not take from them, nor suffer his faithfulness to fail. But dreadful indeed are the denunciations of woe against his enemies, or the despisers of his Son and the gospel. Isaiah, lix. 18. "According to their deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies." St. Paul says, "God will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil. "Vengeance is mine and I will repay, saith the Lord." "The Lord will be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Jude speaks of some who are set forth as an example, "suffering the vengeance of eternal fire." I should find no difficulty in filling my paper with similar quotations, both from the old and new testaments. But sufficient has been adduced to show the different manner in which the sacred writers speak of the children of God, and the impenitent despisers of his Son; a difference wholly unintelligible on your plan of disciplinary punishment in hell. But again, The scriptures uniformly speak of God's peculiar and distinguishing mercy to his saints. He keeps them as the apple of his eye. He is their God, and no good thing will he withhold from them; while he sends wrath upon his enemies. But on the supposition that future punishment is inflicted to make those who suffer it better, I cannot understand why God is not equally merciful to all. Beyond all controversy he is infinitely merciful to those he punishes in a future world, merely for their own good. They would be infinite losers if not sent there; because we must go on the supposition that no other means could produce the desired effect. These are, of course, the best possible means which could be applied. Because if you suppose that milder means would effect the object; would bring these unhappy sufferers to repentance, you charge God with cruelty; charge him with inflicting unnecessary punishment without any good object. Possibly you may say th-

milder means might have brought them to repentance in this life; but because they continued impenitent while in this world, God sends them to hell, and inflicts there more severe punishments. But this would be giving up the argument; would be granting that hell torments are inflicted for other purposes than merely the good of the sufferer. This would be punishing them for their crimes instead of training them up for heaven.

I might pursue this argument much further; but it was my object merely to hint at some things, just to let you see that the ground you have taken is by no means tenable. On the supposition which you have made in this answer, that future punishment is inflicted to make those who are subject to it better and bring them to repentance, no one is punished for his sins; can in no sense be said to have judgment without mercy; for his punishment is mercy, rich mercy, the greatest mercy God could bestow upon him. He is not confined, then, till he has paid the very last mite. This you see, then, leaves you equally with the first answer, at war with the word of God.

Now, sir, I think I might fairly dismiss this subject, and rest till you have cleared up the difficulties which I have already mentioned; and should I rest till then, I apprehend my quiet would not very soon be disturbed. But as in what you call the main argument, you have taken your stand, and appear to think you stand strong, upon only two texts of scripture, I will endeavour to show you that those texts of scripture do by no means lend you that support which you suppose. John iii. 17; "God sent not his Son into the world to condemn the world; but that the world through him might be saved." 1. John, ii. 2; "He is the propitiation for our sins; and not for ours only; but also for the sins of the whole world." From the first of these texts you infer, it is the design of God to raise all mankind from their defectible state; or, you learn the design of God is the salvation of the world. You suppose by the world, in this text, is meant numerically every individual of the human race; and that Christ was speaking to Nicodemus of the *universality of salvation*. Now I suspect that it will be *no difficult task* to prove that you are mistaken in both *these conclusions*. The words *world, all the world, the*

whole world, as they are used in scripture, do not necessarily mean every individual of the human race. I will just quote a few texts to illustrate this. John xii. 19. "Perceive ye how ye prevail nothing. Behold *the world* has gone after him." John vii. 7. "*The world* cannot hate you, but me it hateth." But had not Christ some disciples when he spake this, who did not hate him? Were there none in the world who looked for the consolation of Israel, and the Saviour thereof? Christ surely would not charge such with hating him. John xvi. 20. "Verily I say unto you, ye shall weep and lament, but *the world* shall rejoice." And in the 17th chapter, where Christ prays particularly for his disciples and says, he does not pray for *the world*. He says, verse 14th, "The world hath hated them, because they are not of the world." These passages which I have taken from the same John, whom you quoted to prove your first statement, are sufficient to show you, that as that Apostle frequently used the term *world*, it cannot mean numerically every individual of the human race. But the universality of salvation was not the subject of discourse, nor how extensive this salvation should be.

You will allow I hope that our Saviour in the same discourse would be consistent with himself. But he tells Nicodemus in the next verse, "he that believeth not is condemned already." It is very easy to understand this chapter, and make it consistent with itself, if we are disposed. The Jews you know expected a powerful temporal Prince in the promised Messiah. They misunderstood the prophecies which predicted a Saviour, and supposed it should have been he who would restore the kingdom to Israel. They expected the other nations would have no share in the salvation which would be brought in by the Messiah. All except the Jews would be condemned. . . . Nicodemus was a Pharisee, proud and conceited, yet ignorant, grossly so, of the "design" of God in sending his Son into the world. Christ endeavours to rectify his mistake, and tells him, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish but have eternal life." You are mistaken, says he, in thinking that God will send his Son into the world, to condemn the whole

except the Jews; for God sent not his Son into the world to condemn the world; but that salvation might be free to all the human family, whether Jew or Gentile; that whosoever believeth, or will believe in him, shall not perish; but have everlasting life. This I believe is plain. If you can bring any scripture which says all men shall be born again, you may with some propriety make the statement, that all men will be raised to felicity, but not till then. Till justice was satisfied, or till the law was magnified and made honourable by the great atoning sacrifice, God could not be consistent with his justice pardon the sinner. But this great obstruction to the salvation of men, has been removed by Christ, by his being made *a curse for us*. He is the propitiation for our sins; that is, he has made an atonement; he has satisfied the demands of the law; and he is not the propitiation of a few, but his sacrificing himself, is a sacrifice, or propitiation, sufficient for the whole world. I believe the scriptures represent this atonement of infinite value; you do not believe this. One thing you believe, I presume, that Christ's atonement was such as to answer all the demands of the law, and was equally valuable as the law, whether you suppose that law worth ten thousand talents, or not so much. Every difficulty as it respects the law was entirely removed. There remains yet but one obstruction to the salvation of sinners, and that is their corrupt temper of mind. Were their temper right; did they all believe in Jesus Christ, they would, without doubt, all be saved and enjoy endless felicity. But the great question is, do they, or will they all ever possess this faith? Prove this, and you have established your statement. Prove that all men will absolutely exercise true faith in the Redeemer, either in this world or in that which is to come, and I will embrace the doctrine of universal salvation; but till you have done that I cannot subscribe to it; and till you have another Bible, you will never do that. And now, sir, I must take my leave for the present, after a few miscellaneous remarks.

As to your exposition of part of the 25th chapter of Matthew, I will just observe, that a greater disregard of plain scripture truth, and even a more studied contempt of common decency, I never saw manifested by any man. I

speak soberly when I say, had I seen that comment and had not known from whom it came, I should have supposed, either that the writer was not serious, and intended his piece as a burlesque on the language of the Saviour; or, that he had not been gifted by his benevolent Creator with a common share of intellect. I shall not spend my time in attempting to prove your sentiments false; for to do so, would in my opinion be as ridiculous as to write a volume to prove the Koran was not the gospel of Jesus Christ. I will further observe, if you see proper to give me an answer to this, I shall expect sober reasoning, without any quibbling, or misrepresentation of my sentiments, or essays at wit. And I would be glad to see a plain answer to the difficulties, or rather the unscriptural sentiments which I have pointed out in this stricture on your answers. Also how great a punishment you suppose might justly be inflicted on the sinner; or, the violater of the divine law; and in fact, how you can reconcile your sentiments that all men will be delivered from their deserved punishment, with the positive declarations of scripture; what you will do with the blasphemer against the Holy Ghost; and how you will reconcile your idea of disciplinary punishment with the language of the Bible, &c.

I am, sir, your well wisher,

J. LABAREE.

Mr. SAMUEL C. LOVELAND:

LETTER VIII.

TO. REV. JOSEPH LABERRE.

Barnard, May 25, 1816.

REV. SIR,

In answering your last, I purpose to write three letters; noticing, in the first, your remarks upon my first statement; in the second, what you have offered on the curse of the divine law; and in the third, what you have said of the design and subjects of punishment. I think your frankness in acknowledging you have not attempted to reason till now, is worthy of notice; especially, when I call to mind, that you expected it from me; and were disappointed, as you write, because you did not find it. It appears then, your disappointment rose, because I had not labored hard with logical arguments; when on your part, you frankly own you have done nothing about them. But lo, a reason! "I saw nothing to argue against." Was there not a statement, containing a branch of my faith in opposition to yours? Were there not scriptures brought to substantiate the statement? But I am told, the statement in the "very outset," was "*assumed*." Yes, you say, "To attempt to reason with a man, who in the very outset, assumes, by way of what he calls a statement, the sole point about which we contend, and supposes he has established that point by the introduction of only two texts of scripture, which had no reference to the subject of controversy, appeared to me perfectly idle." You "saw nothing to argue against." How is this to be understood?...that my arguments were so conclusive, that there was *no room* for debate? You did not mean to be taken in this manner; but probably many will think it is so, and think you took this method to extricate yourself. But supposing I had *assumed* the statement; ought you to give it up on that account, *and tamely yield with a few complaints?* How in this way *would a minister adorn a good profession, as a soldier of Jesus Christ?* But assumption is far from being the case.

I will cite you my own words from the first letter: "These statements with the remarks are now submitted for discussion, as expressive of my real sentiments." Thus, so far from being assumed, you see they were only *submitted for discussion*; and to be admitted true, when proved. In the sentence that introduced the statements, I did not positively state that they were true, nor that I *could* prove them; but said I shall *endeavour* to maintain them. If this looks like assumption, what do you think of some of your own expressions? Look at the following quotation: "Now, Sir, I think I might fairly *dislike* this subject, and rest till you have cleared up the difficulties already mentioned, *and should I rest till then, I apprehend my quiet would not very soon be disturbed*." "Prove that all men will absolutely exercise true faith in the Redeemer, either in this world or in that which is to come, and I will embrace the doctrine of universal salvation: but till you have done that, I cannot subscribe to it; *and till you have another Bible, you will never do that*." If you, in the rank of human intelligence, stand as high as "a common man," which opinion I hear you have of yourself, and which I never undertook to dispute, I think you must be able to see from the above quotations that I am clear from your charge of assumption; and have the extreme mortification to find that your accusation against me is your own condemnation. Were a man to search the *Gazettes* of our country, printed in a time of war, when the public spirit was inflamed in the contagion of party politics, could he find expressions more dogmatical, or more positive assumptions than you have used.

I have used two texts of scripture to prove my first statement; and endeavored to show my reasonable arguments how they supported it. Now in opposition to this, I have the authority of Mr. Labaree only, that the texts have no reference to the subject. This authority I beg leave to dispute. I do not see why you ought to have the prerogative of saying, they have no reference to the subject, any more than I should, of affirming to the contrary. But let us look at the statement, in view of the first text. *It says, "God sent his Son into the world;"—and then does he not tell us for what purpose? "To save the world*

It was thought "the world" included "the whole human family;" and "to save the world," was "to raise the whole human family from defectibility to felicity and true holiness;" and that if God sent his Son to do this, he *designed* to have it done. Now you will not so much as attempt to reason on the subject, because you say it has no reference to it.

Does not your assertion resemble D's in the following similitude? A employs B to clear a lot of land of trees. B gives information of his appointment to his friends and relatives, among whom are C and D; and writes, saying, 'A sends B; not to condemn the land, but to clear the land.' C states to D that it is the design of A to clear all that lot of land. D disputes it. C then produces the written document; but D still persists that it is not A's design to clear that land, and affirms that the sentence C brought, has no reference to the subject of controversy. All that he will allow is, that B should cut out the brush or under stuff, so as to make it *possible* to clear the land.

As you appear to be so positive that my statement is not supportable, neither by positive texts of scripture, nor the general tenour of God's word, I will take this opportunity to add more scriptural evidence to its support. "To bring a positive declaration of scripture," you say, I "will not attempt." This will depend upon what you understand to be a positive declaration of scripture. If by a positive scripture to the point, you must have the very word *design*, it is acknowledged such a declaration cannot be produced; for I do not recollect as the word design is used in the whole Bible. But if a word or sentence can be found that plainly expresses its meaning without argument or inference, ought it not to be considered a positive declaration to the point in question? Then what would be the difference in saying, "God designed to raise the whole human family from defectibility to holiness," and saying, "He will (*thelci*) have all men to be saved and to come to the knowledge of the truth?" I. Tim. ii. 4. If the above text had said, "he *designed* to have all men saved," &c. would you pretend to deny that it is a positive declaration to the point? If you would be at the trouble to examine, you will find the Greek word *thelo* means, to be willing, to wish, to desire, to

mean or design. Hence the above text would have admitted the word *design* as well as *will*; but either make it express to my purpose, and full to the satisfaction of every reasonable unbiassed mind. To make out that this text is not full to the support of my statement it must be shown that God does not *design* what he *wills*; that *all men* do not mean *the whole human family*; and that *being saved and coming to the knowledge of the truth* do not mean *raised from defectibility and true holiness*. All or one of these must be pointed out or the text is full to my purpose.

For universal reconciliation, see the following; 2 Cor. v. 19; Col. i. 20. That the *reconciled* are *saved*, see Rom. v. 10. For universal *justification*, see Rom. v. 16, 18; Gal. iii. 8; Rom. iv. 5, where justification is applied to the *ungodly*. That the *justified* are *saved* from wrath; see Rom. v. 9. For a universal gathering *in Christ*, see Ephe. i. 10. That this was purposed according to God's *will*, see the 9th verse. Universal life *in Christ*, 1 Cor. xv. 22. That all *in Christ* are new creatures, 2 Cor. v. 17; which proves the new birth for all, or that all will be born again.

I am glad you acknowledge the text in St. John, iii. 17, represents God as having a *design* in sending his Son into the world. Your words are these; "Nichodemus was ignorant, grossly so, of the 'design' of God in sending his Son into the world." I think you hold that God had a design in sending his Son into the world, or you could not have supposed Nichodemus ignorant of it; for if he had none, neither Nichodemus, nor any other person, could know it, or be ignorant of it. But you represent Christ as correcting Nichodemus in the words of our text. "You are mistaken, says he, in thinking that God will send his Son into the world to condemn all except the Jews. For God sent not his Son into the world to condemn the world; but that salvation might be free to all the human family, whether Jew or Gentile," &c. Now, sir, if the text represent God as having a design, which I gather from your words before quoted, all that divides between us is, what the design is. You say, "it is that salvation might be free to all the human family, whether Jew or Gentile, that whosoever believeth, or will believe in him, shall not perish but have everlasting life;" and the text says, it is, "to save the world."

Of these two I will adopt the text rather than your explanation; which in its own language proves my statement, notwithstanding you said it had no reference to the subject; with this proviso, that the world means the whole human family. But here I find I am attacked. It is questioned whether "the world mean numerically every individual of the human race." You first quote John xii. 19. "Perceive ye how ye prevail nothing? behold the world has gone after him." Here it is concluded that *the world* could not mean every individual of the human race, because they did not all exist in that age; nor is it reasonable to suppose that every individual of that generation had ever heard of Christ. In reply, I would remark, these are not the words of Christ; nor of any of his disciples; but the murmurings of the Pharisees among themselves in a passion. They meant no doubt to represent a great multitude, or almost the whole nation. Your next is John vii. 7; "The world cannot hate you; but me it hateth." In this passage you except Christ's disciples, and all those that looked for the consolation of Israel. Now, sir, if from this term world, you except no more, as it appears you cannot, I shall be content; for it proves that the world means all that hate Christ, though others are excepted; and if all these be raised from a state of hatred to a state of holiness, the other may be dispensed with; for the whole need not the physician as those that are sick. Thus you see from the passages you have chosen, there is no exception to the term world, only in those that Christ has taken out of the world in a spiritual point of view. Your next says, "the world shall rejoice." Here you suppose without doubt the world includes the wicked; then the righteous are excepted. To this explanation I have no objection, and am willing to apply it to John iii. 17; which argues that it is God's design to save the wicked. You still quote another, which represents Christ as praying for his disciples, and not for the world; of course the disciples are an exception to the world. But I find his prayer is enlarged in the 20th verse, (17th chapter) and still more so in the 21st and 26d. One more you quote, "The world hath hated them because they are not of the world." Why were they not of the world? Because Christ chose them out. Then be-

fore he took them out, the world included the whole. . . . From these passages I find the world means numerically every one in a defectible state, and indeed no others could be saved from it; of course they prove nothing against my ideas of the term world in John iii. 17.

After all it seems you have attempted to show what might be done without much reference to the subject of controversy. For you write, "But the universality of salvation was not the subject of discourse." You then say, "You will allow that our Saviour in the same discourse would be consistent with himself." Yes; but what hinders this universality? Answer. "He that believeth not is condemned already." Then it appears you understand condemnation to be a sentence to endless misery. If so, look at the number, expressed in Rom. v. 19; "By the offence of one judgment came upon *all men* to condemnation." Is not Christ now consistent with himself, in a design to save the whole, as well as a part?

You understand the texts in John iii. 17, and 1 John, ii. 2, to convey the idea that Christ made an infinite atonement for the sins of the whole world; not, however, with a design to save the world. This I learn from your first letter. Now the question is, whether the world mean numerically every individual of the human family. You have undertaken to prove that it does not. On this ground, the following is the conclusion: Christ has made an infinite atonement for the whole world, which is not numerically the whole human family, and did not design to save the whole world; though the whole be but a part of the human family. This is reducing a part to a still smaller number.

Where you represent Christ as correcting Nicodemus, you write, "For God sent not his Son to condemn the world, but that salvation might be free to all the human family, whether Jew or Gentile." But where did you learn that salvation is free for *all the human family*? Did you gather it from the term *world*? This you have just been trying to limit to a *part* of the human family; and you had no other term or phrase in the text or context, from which you could draw such a conclusion. If you understand the term *world*, in John iii. 17, to mean all the human fami

why did you try to limit it to a part? It makes your work all confusion.

In the beginning of your letter, for an apology for past neglect, you write; "To attempt to reason with a man, who assumes the sole point about which we contend, appears to me perfectly idle." You tell me towards the close of your letter, you "will try;" and when you come to introduce what has now been under consideration, you say; "I will endeavour to show you [*by argument no doubt*] that these texts of scripture do by no means lend you the support which you suppose." Now I find you engaged in attempting what in the beginning of the same letter you informed me appeared to you *perfectly idle*. And I submit it to the judgment of the candid, whether your success is not equal to what might be reasonably expected, even of a common man like yourself, when he undertakes to perform what appears to him perfectly idle.

SAMUEL C. LOVELL AND.

Rev. JOSEPH LANSKRE.

LETTER IX.

To REV. JOSEPH LAWRENCE.

Barnard, May 27, 1816.

REV. SIR,

You seem to express a doubt, whether you will be able to convince me that you make any attempts at reasoning, but say, "I will try." Sir, I hope I never shall be so ungrateful as to deny my opponent the just merit of his labours. To meet him on the ground of reason and scripture, was what I at first desired, and am now happy in being gratified. Should you now lose the object of your arguments, I hope you would not say, it was for want of exertion on your part; or, should you gain it, that you attained it without labour. I acknowledge you have argued, but do not acknowledge your reasoning altogether conclusive, and in many instances I think you have mistaken in your premises.

The inference that you draw from my saying, that "I did not believe an infinite atonement necessary in order for God to be just in the pardon of sin," I think, wants propriety. "If it be my belief that the Son of God is not the eternal infinite God, still I think you have no right to declare it from any thing that I have written to you. You say, "that in order to support" my "favourite system," I "find it necessary." How so? If it require an infinite atonement made by an infinite God to save a part of the human family, is it necessary to have a finite atonement by a finite person to save the whole? Does it cost so much less to save all mankind than it does to save a part? If this be the case, and it be the will of God, who could complain if he adopted the cheapest and most salutary method?

What right had you to say, I "robbed the Son of God of his Divinity," from my not admitting an infinite atonement necessary to the pardon of sin? Cannot an infinite being do a finite work if he please? Cannot he make this

that are finite in their nature? Who made "the finite creatures of God" of which you speak? Did not an infinite Being? If so, you had no sure ground for your inference. It was nothing but a conjecture. But you state it as a fact, and then stigmatize me with adopting, to support my sentiments, "one of the most pernicious errors that ever disgraced the name of a christian." Would it not be bad enough for you to state this, after I had told you my sentiments on the subject?

You state that "if an infinite atonement has not been made, then Christ is not a divine person." This reasoning is not admissible; for a divine person, if he can do an infinite work, he can do a work that is not infinite, according to the strict sense of the term. But according to your reasoning, when a Being works he must use the utmost of his power, whether it be superfluous or necessary. But, granting that Christ is not equal to the Father, still as a Son, from his sonship, he would be entitled to the appellation of "divine person." Whoever wrote the title of St. John's Revelation, gave the apostle this appellation, *Saint John the Divine*, doubtless without supposing him to be infinite as is the Supreme Creator. St. Peter speaks of God's "giving unto us exceeding great and precious promises, that by these ye might be partakers of the *divine nature*." 2 Peter, i. 4. Why are not those that partake of the divine nature divine persons? But if they be it would not argue they are infinite as God is.

We now come in our labours to the curse of the divine law, which I stated to be, "The pointing out to the transgressor the heinousness of sin, and that sentence of condemnation which its just demerit requires." This sentence of condemnation I think I might grant to be endless misery according to your ideas of atonement, which would afford me data to argue for the salvation of the whole upon the same principle that you could prove the salvation of a part. Then I should only have to invalidate what you have said of God's rendering to the wicked in the world to come according to their deeds, to maintain my argument. But for certain reasons, this is not my sentiment. If sin be infinite, it appears it will admit no degrees; it will neither admit addition, nor suffer diminution. All offenses must

be alike heinous, yea they must coalesce or form a junction, something like the mystery of Three in One, in Hopkintonian divinity, which all hold to be inconceivable. Again, God himself is no more than infinite; he fills no more than infinity; his attributes of mercy, justice, goodness, and truth, are no more than infinite, and if sin be infinite, the sinner must be his equal opponent. If to avoid this absurdity it be said sin is infinite in a subordinate sense, the concession is an acknowledgment that sin is not really infinite according to the first sense of the term. Furthermore, man is acknowledged to be a finite being; of course he possesses but a finite capacity by which to act; consequently, his actions must be finite. His acts of goodness are not conceived to be infinite, why then his acts of wickedness?

The curse of the divine law I stated to be a sentence of condemnation. This condemnation we learn from the scriptures to be *death*. "In the day thou eatest thereof thou shalt surely die." "The wages of sin is *death*." Here divines have made a distinction of death *temporal*, death *spiritual*, and death *eternal*; but the last requires proof to be admitted. The second I conceive to be the natural consequence of sin. The apostle explains it in these words, "To be carnally minded is death." "For the carnal mind is enmity against God." This death or condemnation which is the curse of the divine law, I believe is neither disciplinary nor penal, but consequent. Neither is it the requisition of *divine justice*, but of that retributive justice that awards to the sinners the wages of sin. It follows and accompanies sin as naturally and unavoidably as a temporal death does a mortal state.

Now for a deliverance from the curse of the law. A salvation or deliverance presupposes one of two things; either a freedom from evils to which men are exposed, or from the continuance of evils in which they are involved. It appears to be your belief that the saved are delivered from evils to which they are exposed, and not involved; but others are plunged into those evils, and rewarded according to their works, whereas the saved are not. This to me, is both unscriptural and unreasonable. God will no more rescind from his threatenings, than he will fail to fulfil his promises. He will reward every one of the bur

family according to their works. You say, "But on your plan they are not punished according to strict justice;" because I said they are delivered from the curse of the law. You then add, "Now there appears to be some difficulty here. The scriptures most decidedly declare, that the wicked in hell are punished according to their works." Do they declare this? Then it seems the wicked in this world are not punished according to their works. Let us hear the testimony of the apostle; "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that *all have sinned*." Rom. v. 12. This passage, if it mean any thing, means that death, the curse of the divine law and the end of sin, actually passes upon all men. See also 1 Cor. xv. 22. "For as in Adam *all die*;" which the apostle takes for a granted truth.

I will now consider your scripture testimony of the wicked being punished in hell. "Job xxxiv. 11. For the work of a man shall be rendered unto him, and cause every man to find according to his ways." This you say is punishing the wicked in hell, but there is nothing said about hell in the text or context. The reward is not confined to character, time, nor place. When the text says "every man," why do you limit it to the wicked? When it says nothing of time, of place, why do you apply it to hell only? You believe there are some righteous that are not in hell, nor ever will be. Do you not think they also will find according to their work? If not, how can they be happy?

You quote Matt. xvi. 27, for the aforementioned purpose, where it says he will reward "*every man*," which I have shown, in a former letter, from the following verse, was fulfilled in the then present generation. That you may see that I am not alone in this sentiment, I will refer you to Bishop Newton's Dissertation on the Prophecies. See page 286. "*The coming of Christ is also the same period with the destruction of Jerusalem, as may appear from several places in the gospels, and particularly from these two passages: 'There are some standing here,' says our blessed Lord, Matt. xvi. 28, 'that shall not taste of death till they see the Son of man coming in his kingdom;' that is, evidently, there are some standing here, who shall live,*

, not till the end of the world, to the coming of Christ to judge mankind, but till the destruction of Jerusalem, to the coming of Christ in judgment upon the Jews." I hope, sir, you will so far excuse the learned Bishop on this subject, as not to accuse him of a want of "common intellect," though, without the name of Universalist, he expresses the sentiments of your opponent.

Your next passage is found in Matt. v. 25, 26. "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing." This text I cannot conceive how you can apply to your subject to advantage. Who do you think the adversary represents? If it be God, I object that he is an adversary. "God loved the world," and he cannot therefore be an adversary to the world, which we have before found to be the wicked. But if God be an adversary there can no agreement be made with him; he ever must be an adversary, for he changes not. Again, are we in the way with him? In a spiritual or moral sense we are not in the way with him when we are wicked; and in no other can we ever be out of his way; therefore the text does not apply. Christ, who came to *save that which was lost*, who *died for the ungodly*, cannot be an adversary. . . . And if Satan be the adversary, whom we are always to resist, according to this text alone, we must now be condescending enough to agree with him. If you say the divine law is the adversary, and demands a complete reward by good works, it may be replied from your letters, Christ has answered all the demands of the law; and if the sinner has it to pay, he must pay an old debt that had been settled once before.

In James ii. 13. Where it says, "he shall have judgment *without mercy*;" it is to him "that hath shewed *no mercy*;" which is but a reward according to works. And if the latter must be understood with a degree of limitation, the former must be equally limited.

I deny that Rev. xiv. 10, has any reference to a future state, which is evident from its connexion, as also in the

following verse. The particular circumstance of "*day and night*," evidently confines it to time. For as in the New Heavens and New Earth, there will be no *night*, so in endless utter darkness we cannot imagine there would be *day*; but at the time of the fulfilment of that scripture there will be "*day and night*."

Having thus briefly noticed most of the passages you quoted to prove the certain reward of the wicked in hell, I pass to consider the following quotations from your letter. "Of course, according to your method, no one of mankind will ever suffer the curse of the divine law." "But Christ delivers from the curse of the law; of course those whom he delivers do not suffer that curse." Now, sir, admitting the above quotations correct, when compared with scripture, we shall find that it will not suffer the salvation of one person. "For," says the apostle, "we have before proved, both Jews and Gentiles that they are *all* under sin." "Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world become guilty before God." If death be the curse of the law, as it appears cannot be denied, then this curse hath actually passed upon all men according to the scriptures. Of course every one that is delivered from the curse of the law, is not delivered from suffering it at all, but is delivered from suffering it longer. He is not delivered from a threatened evil, that he never experienced; but from the continuance of an evil in which he is already involved. Hence we learn that a man may suffer the curse of the divine law, and yet be delivered from it; and that God can render to all the wicked according to their works, and yet save them by grace through Christ. But you say, *when they have suffered according to their desert, they have a claim to mercy without Christ*. Yes, if they have suffered to satisfy *divine justice*; but otherwise they have not. If they suffer, as I believe, in receiving the wages of sin, as that which sin naturally requires, and not *divine justice*; they have no demands of life, neither are in a state approximating to life any more afterward than before. I believe *divine justice requires the life* and not the death of the sinner; his eternal *salvation*, and not his damnation. This is contained

in my second statement which you only ridiculed; and undoubtedly it was the best way you could get over it, and maintain your popular notion, that *divine justice* requires the endless misery of the sinner. Therefore divine justice is satisfied in the salvation of sinners; and that retributive justice which sin requires, for it requires its wages, is fulfilled in *death*.

It will now be asked, how great a death sin deserves or requires? Answer. . . In proportion to the heinousness of the transgression. If it be asked how long it may continue? I answer, it is altogether indefinite, being never fixed by the word of God; but must, of unavoidable consequence, continue until destroyed; for the sinner is never able to do it away himself. God can, therefore, reward every sinner *according to his work*, and save him when he please; as the time of condemnation is not expressed nor understood.

If you say this explanation is adopted because a favourite scheme is in distress, pray sir, look at your own. You believe God has threatened endless punishment to all. . . . Some by the grace of God are delivered from threatened punishment, which makes out that God says, and does not. Others you say are rewarded according to their works; but how does this appear on your own plan? Can they ever receive the full extent of endless punishment? No; for if they did, there would be an end to it. Then God will be endlessly rendering to them according to their works, but never does it; for the moment it can be said he has done it, it makes an *end*. Does divine justice require endless punishment? Then divine justice is not satisfied until it is inflicted; and if ever a period in eternity arrives, when divine justice is satisfied, then the punishment must end; but if the punishment be endless to satisfy divine justice, divine justice the darling attribute of God, will never be fully satisfied till endless punishment comes to an end! Now on your own ground, what difference does it make with divine justice, whether the sinner be punished, or not; for either will not satisfy it.

If you feel justified in saying, God will reward the wicked according to their works, believing their reward to be *endless misery*, when a period never arrives in which it is said to be fulfilled, cannot you easily discover how we

may be rewarded according to their works, and yet be saved, when no particular time is fixed or understood in their just desert? To this point, see Isa. xl. 2.

I have before hinted that a man's receiving according to wicked works, is no step towards salvation, neither is the curse of the law disciplinary punishment, nor is this punishment to satisfy divine justice. From this it is evident that when the sinner receives the wages of sin, according to his desert, he has no more demands for life and salvation than he had before. Therefore the doctrine of free grace and forgiveness of sin may be introduced with propriety. Sin is forgiven when it is destroyed and its consequences cease.

You have asked whether I "believe an infinite atonement necessary in order for God to be just in the pardon of sin." I answered in the negative. Perhaps you will think me a Deist, but I believe the scriptures, and am willing to abide their testimony. I will state that I do not believe *any thing* is necessary in order for God to be just in the pardon of sin. It ever was just for him to pardon sin, as just before Christ as after he came into the world; as just without Christ as with him. But as sin could not be pardoned without being done away, God has made his beloved Son the Saviour of the world; of course the atonement or reconciliation is an effectual mean of destroying sin, by which means it is pardoned. I do not believe the Deity ever made any law that ever put him under any disadvantageous restrictions, so but what it was as *just* for him to pardon at one time as another.

I have now gone through with what I proposed, except considering the sin and blasphemy against the Holy Ghost. This I shall omit for the present, and refer you to two discourses from my pen on the subject, already before the public, in which you will find my opinion.

Yours,

SAMUEL C. LOVELAND.

Rev. JOSEPH LANE.

LETTER X.

TO REV. JOSEPH LANE.

Barnard, May 29, 1810]

REV. SIR,

I begin with the following quotation from your letter: "I had always supposed that the language of the Bible was intended to be understood by common people; and that it meant something different when what a common man like myself would suppose were the most dreadful threatenings, and curses, and woes, pronounced on wicked men, from what it did when it spoke of the chastisement of the child of God. Why, on your plan, are those who are sent to hell, said to be cursed; to be lost; to be cast off forever; to be reprobates; to have judgment without mercy?" This quotation carries the idea of a material distinction among men, and a very material difference in God's treatment with them. We are frequently told on scripture authority that *God is no respecter of persons*. How then can we account for this different treatment of which you talk? Will he not treat, not the wicked only, but all the human family according to their works? You ask, "why those sent to hell are said to be accursed?" (having the doctrine of universal salvation in view.) I ask, why the whole human family are said to be cursed? When you answer my question and make out a partial salvation, I shall doubtless find ground to answer yours. The apostle says, "Christ hath redeemed us from the curse of the law;" then those whom he redeemed were cursed by the law before their actual redemption, but not afterward. "Now we know that whatsoever things the law saith, it saith to them that are under the law, that every mouth may be stopped, and the whole world become guilty before God." Is it not a curse to be guilty? No one will deny this. Then why do you ask, "why those sent to hell are said to be cursed," when the apostle says it is the whole world? Attend to one act

ture more; "*Cursed is every one that continueth not in all things, written in the book of the law to do them.*" Now, sir, you must find a man that has not failed in one point to find one that has not been cursed. If all are saved, you ask, why some "are said to be lost?" Did you forget that Christ "*came to save that which was lost?*" Man may be lost at one time, and at another be *saved*. You further add, why are they said "to be cast off for ever?" I do not remember as the expression is in the Bible. I recollect one that says, "*the Lord will not cast off for ever.*" Lam. iii. 31. Why they are called "reprobates?" Answer. . . The Bible does not call any *reprobates* that are sent to hell. It speaks of some reprobates in this world; "*reprobates concerning the faith,*" and some others. Again, "*why they have judgment without mercy?*" The answer is, because they "*have showed no mercy.*" But why do you apply this to hell. St. James says nothing about hell in connexion with this text. If you admit hell to mean any place of affliction, your application of these texts would do; but otherwise, you have taken for granted what ought to have been proved.

I now pass to notice the following; "By a curse common men mean an absolute evil, and those who are cursed suffer real evil; but to put men under an administration of grace cannot be called an evil, it is certainly a great good, an unspeakable blessing, if no other means can bring them to endless felicity." From what has already been said, it is hoped by this time, you have a proper view of my ideas of the curse of the law, and the requisition of divine justice. The great commandment of the law is, "*Thou shalt love the Lord thy God,*" &c. of course this the law requires. . . The law being a system of divine justice, divine justice would naturally require the same, according to my second statement. Every punishment, therefore, which divine justice approves or requires, I believe is for the emendation of the punished. I think all punishment, whether present or future is disciplinary. It is to confer some good to the punished, or to those with whom they are concerned. *Any punishment different from this, I believe is not countenanced by the great Creator, nor any of his laws. From this, I except the curse of the "divine law," which cannot*

properly be called punishment, any more than sin, but the natural and unavoidable consequence of sin; which will constitute it an evil according to the above quotation from your letter, and every punishment a final blessing. This I think, unravels and explains most of the difficulties and paradoxes, you supposed were contained in my former letters, when compared with the sacred scriptures. I shall now, undoubtedly, be understood when I state, God never saves any from punishment that justice requires, never saves from just punishment, but saves from sin and its wages. By taking away the curse, he destroys the continuance of the effect.

I will consider now your idea of chastisement contained in the following quotation: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth; if ye endure chastening, God dealeth with you as with sons. For what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." "Now, sir, I would ask, why this distinction in the language of the Bible between saints who are disciplined on the earth and the wicked who are sent to hell to be put there under a course of discipline? If their punishment is inflicted on them for their good, everlasting good, why are they not said to be blessed? Why are they not called sons and said to be loved of God? It appears to be the idea of the apostle that there were some who did not receive mere chastisement, whom he calls bastards: all who are sons partake of chastisement; the wicked in hell, if they are only chastised for their own good, are sons; and where to find the bastards is not for me to determine."

From this quotation it appears you reject the doctrine of Universal Salvation, because on this scheme, in all our heavenly Father's family, you can find no bastards! If you could, you think it would be quite an argument in my favour. O superstition, and prejudice for the endless misery of millions! what odious thing have you to except from the character of the Supreme Author of good? when will your slanders cease?

Will you again look at the text you quoted from Heb. xii. 6, &c. "For whom the Lord loveth he chasteneth

The number of the *loved* we learn from Christ's words, John iii. 16. "For God so *loved* the *world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Does not this text expressly say *God loved the world*? But you will say, unbelievers are excepted. No, sir, I think not. They are excepted from having eternal life, because it is impossible for them to have it in that state, but not from the *love* of God. It must be from the *love* of God that unbelievers become believers. "We love him," says the apostle, "because he *first* loved us." If he *first* loved us, he loved us when unbelievers; as Christ also died for the *ungodly*.

St. Paul adds, "But if ye be without chastisement whereof *all* are partakers, then are ye bastards and not sons." From this you remark, "Now, sir, I would ask, why this distinction between saints who are disciplined on the earth, and the wicked who are sent to hell to be put there under a course of discipline?" Answer. . . I cannot discern any distinction. The apostle says, "*all* are partakers." He makes no distinction, nor finds any bastards. But on the supposition there were any without chastisement, they would be bastards, which supposition he takes away by saying, *all are partakers* of chastisement. But it has just entered my mind, that you would qualify the word *all*, and say it means all the saints and no others. But this requires proof to be admitted; which is to be learned from the context or other scripture. In the 14th verse we find the word *all* again, and the translators add the word *men*, which appears reasonable: If the sense require the term *saints* understood to *all* in the 8th verse, it would likewise require the same in the 14th. Then the 14th would read, "Follow peace with *all*" *saints*; and the conclusion would be, *You may quarrel with all others if you please.*

When the prodigal son returned home, the father received him, contrary to the expectation of the elder brother. He was very angry and would not go in because his father did make a bastard of him. I hope, sir, you *will not be so stubborn* but what you will be willing to go in, should you learn that God admits all his family and *bastardizes none*. For my own part, I would not have Br. *Luberec* made a bastard, because he intimated that I am :

non compos mentis, or any other kind of abuse that he has practised; nor would I have him free from the *chastisement* that benefits the children of God.

You have quoted a number of texts which you call "Dreadful denunciations of woe against the enemies" of God. These you suppose describe the punishment of the wicked in hell; which on my plan is to you unintelligible. You never hesitate to apply any such passages as you have quoted to hell, though no such application is made by the inspired writers. I need only observe I believe they will be fulfilled.

You further write, "But again, The scriptures uniformly speak of God's peculiar distinguishing mercy to his saints; he keeps them as the apple of his eye; he is their God, and no good thing will he withhold from them: while he sends wrath upon his enemies. But on the supposition that future punishment is inflicted to make those who suffer it better, I cannot understand why God is not equally merciful to all." Very true, I understand it just as you do; "God is equally merciful to all." I believe the Psalmist was of the same opinion. Ps. cxlv. 9. "The Lord is good to all; and his tender mercies are over all his works." But of God's peculiar distinguishing mercy of which the scriptures uniformly speak. See Rom. xi. 32. "For God hath concluded them all in unbelief, that he might have mercy upon all." Here is nothing said about *distinguishing mercy*. Ephe. ii. 4. "But God who is rich in mercy," &c. Here is an explanation of God's mercy, but *peculiar* and *distinguishing* is left out. James iii. 17. But the wisdom that is from above is . . . *full of mercy* . . . without partiality." From this we learn there is a *plentitude* of mercy, contained in *heavenly wisdom*; but the apostle instead of writing *peculiar* and *distinguishing*, supplied the phrase, "*without partiality*."

I will now quote a few passages that speak of the *grace* of God. See Heb. ii. 9. "But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God, should taste death for every man." Rom. v. 15. "For if through the offence of one many be dead, much more

the grace of God and the gift by grace hath abounded unto many." Titus ii. 11, according to the marginal reading, the original Greek, and Archbishop Newcome's translation. "*The grace of God, that bringeth salvation to all men hath appeared.*" From what has been already cited from the scripture, your assertion that "*they uniformly speak of God's peculiar distinguishing mercy to his saints,*" appears plainly and peremptorily refuted.

But admitting your ideas of God's *distinguishing mercy* and his chastising the saints, as you term them, for their good, and dealing exactly different with the wicked, I desire to compare it with your sentiment, "that salvation is free for *all* the human family, whether Jew or Gentile; that an infinite atonement is made for the sins of the *whole world.*" On your own system why was an infinite atonement made for the wicked when God had no *mercy* for them? The saints who have the advantages of a disposition, somewhat refined by grace, he chastises for good when they err. But the wicked, destitute of this refinement, have no advantages from chastisement, nor the grace of God, but are punished for their sins with the heavy wrath of heaven to satisfy divine justice in making worse. What chance have they for their lives? What would become of the saints with all their advantages if God did not chastise them for their faults? Thousands of them must be lost. Then think of the wicked, never refined by grace, how can they choose life? And if it be possible, how can they walk in the way of life, when God will not help them? Tempted by Satan, shrouded in darkness, ignorant of the true God, how can they choose him? how can they persevere unto holiness? Still Deity punishes them for all their faults, but not for their good!!

I will now notice your definition of "*cruelty.*" "Because if you suppose that milder means [than what God uses] would effect the object, you charge God with cruelty; charge him with inflicting unnecessary punishment without any good object." Now how does this definition agree with your sentiments of God's dealing with the wicked? *His distinguishing mercy* for the saints is not for them; his *chastisements* for the saints are not for them; he punishes them "*without any good object,*" and mocks them with an

infinite atonement without helping them to receive it by his grace. But you reply, he renders to them their desert to satisfy divine justice. Yes, when Jesus Christ had satisfied it once, by an infinite atonement, and paid the debt, they have it to pay over again by suffering, when eternity is not long enough for them to do it. Is not this *cruelty* beyond degree? When they have suffered till arithmetical numbers are exhausted, eternity is still before them, and justice is as much unsatisfied as before they entered eternity; then tell me of any *object* in their punishment but *CRUELTY* if it can be found.

I have now considered the most important arguments contained in your letter, and endeavoured to point out many of the contradictions they involved. Although you appeared very confident they were unanswerable, I think they presented no unanswerable difficulty to the belief of Universal Salvation from the scriptures. With what sentiments these letters will be received I am unable to determine; but should you think there are any quibbles, you will be at liberty to point them out. But in no respect censure without giving a reason. By carefully perusing these letters, you will be able to attain some just views of my sentiments, which before you have but partially understood. I have now one quotation more to notice, which on your account I was very sorry to find. It is the following: "As to your exposition of part of the 25th of Matt. I will just observe, that a greater disregard of plain scripture truth, and even a more studied contempt of common decency, I never saw manifested in any man. I speak soberly, when I say, had I seen that comment, and had not known from whom it came, I should have supposed either that the writer was not serious, and intended his piece as a burlesque on the language of the Saviour, or that he had not been gifted by his benevolent Creator with a common share of intellect." "Sir, I inform you I was very serious indeed in writing that comment, and did not intend it a burlesque on the language of the Saviour, nor an imposition upon you. Now; sir, you must soberly think that your opponent has not "a common share of intellect;" for who can see that your knowing that it came from Samuel C. Loveland can make any difference? Having your opinion

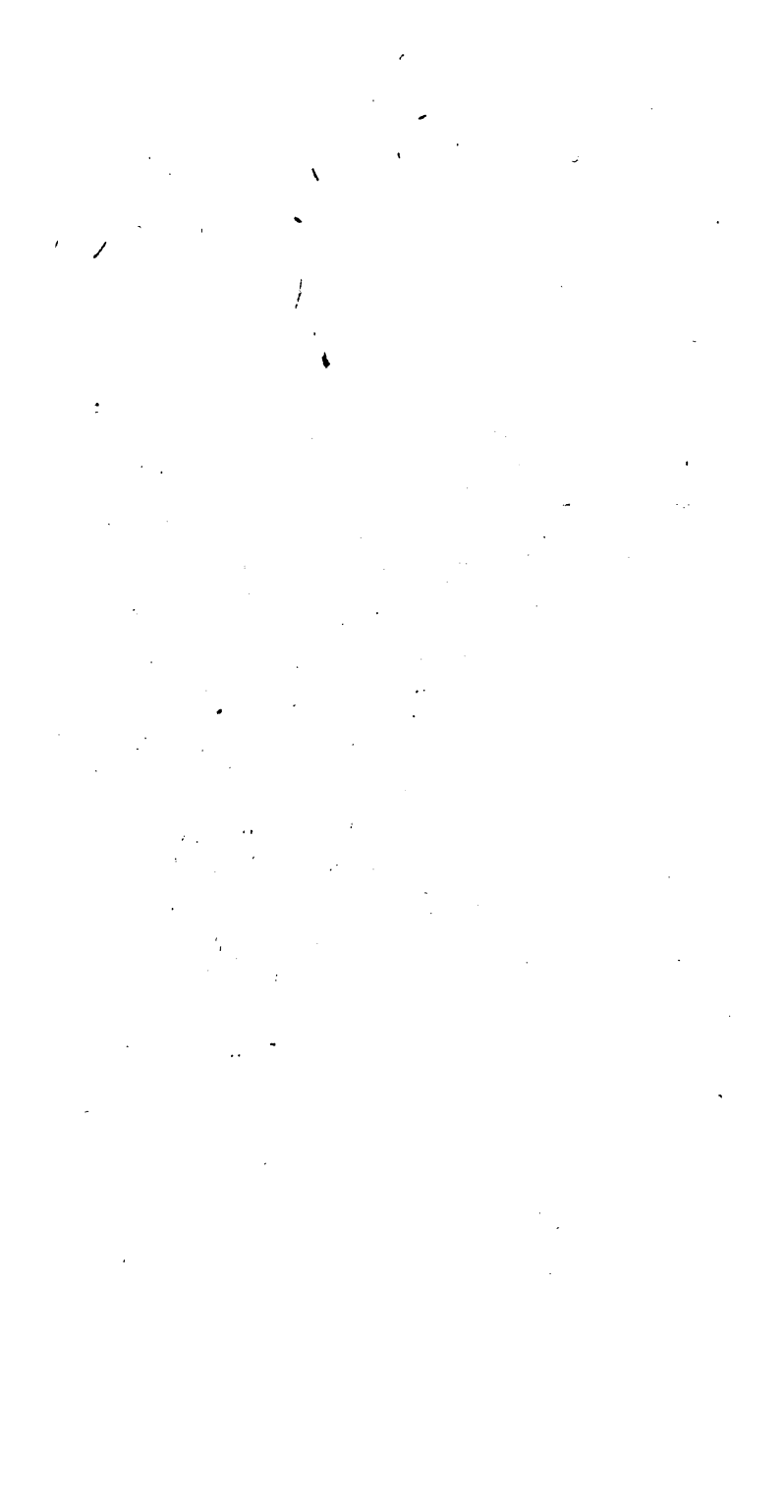
me, I also find what opinion you have of yourself. You call yourself "a common man;" and I believe it is allowable that "a common man" generally has common sense. Now I shall derive some peculiar advantages from this. According to your opinion, there is no room for me *to fall*, and you, though you have not the highest station, have considerable good sense that may be lost. Again, should you find that in the view of candid and serious men, you had not maintained the ground you have endeavoured to support, you must be extremely mortified to find that with common intellect, you were obliged to yield the argument to one that did not in your opinion possess that gift. Another thing; you have put me out of the pale of law, and must excuse me in saying what I please. Let me heap the the worst epithets on your character that language will admit, whether true or false, *you have no room to blame me*. You say my "comment is the most *studied* contempt of common decency you *ever* saw manifested in *any* man." Sir, retaliation is not commendable; but I will use my *liberty* in asking the following questions for your reflection and profit. Did you manifest a share of "common decency" in undertaking an argumentative correspondence on a subject of theology, and laugh at one plain statement, and ridicule another, as you did my second and fourth? Did you exhibit the dignity of "a common man," in saying you expected "something which at least bore the semblance of argument," when you had received a lengthy laboured letter in answer to one in which, you afterward acknowledged, you did *not attempt* to reason? How did you manifest "common decency" in agreeing to receive a pamphlet as a present, and when it was sent you, to return it, writing on it, "for what purpose you sent it to me I am unable to guess"? I ask one more question. Did you manifest the dignity of "a common man" in intimating you received "a challenge from me to write," when you made the proposal yourself; and attempt to father it on me by saying you borrowed it? You have condemned me as the worst character you ever saw, without pointing out a single instance in which I am guilty. And your caprice, not satisfied with this, must add a want of intellect. Sir, I wish you were *deaf*; but reflect, I entreat you, on your past conduct, and

see, if, in judging another, you have not condemned yourself. See if yours is not the language of the ancient Pharisees and scribes, "*This man blasphemeth;*" and of the Greeks to whom the preaching of the cross was *foolishness*. Consider whether you have not returned railing for plain sentimental language, and contempt because it did not altogether agree with the popular notions that you have learned in modern schools of divinity. This is plain talk, and if I did not think you needed it I would spare it. I pray the Father of infinite goodness to bless it to your instruction, that you may see how you have been fighting against him, and how you have vilified his character by representing him as bastardizing a large portion of his family; I say *his family*, for the whole human family is his; that you may see that you have represented him the author of infinite cruelty, and unspeakable partiality in the gift of his grace; and that you may see the impropriety of your boasting in the Bible as the foundation of your sentiments, which evidently speaks a language against you. You have the popular opinion on your side, without a doubt; so had the Scribes and Pharisees of our Saviour's day. It is proper evidence only that can support any system of faith; by this let every popular opinion be tried, and the doctrine of Jesus maintained, who is *the Saviour of all men, and especially of those that believe*.

I remain, sir, your friend for the gospel's sake,

SAMUEL C. LOVELAND.

REV. JOSEPH LABREZ.



ERRATA.

Page 4th, line 16th, read *niticism* for criticism.

Page 5th, line 3d from the bottom, read *holiness* for happiness.

Page 15th, line 19th, for take the, read take *away* the.

Page 18th, line 9th from the bottom, for mean read *means*.

Page 18th, line 8th from bottom, for were surprised, read were *so* surprised.

Page 22d, line 22d, for of read *to*.

Page 25th, line 13th, for me, read *one*.

Page 31st, line 2d from bottom, for question read *questions*.

Page 34th, line 3d, for Cor. read 2. Cor.

Page 45th, line 10th from bottom, for my read *by*.

Page 47th, line 2d, for make read *makes*.

Page 47th, line 8th, for raised read *being* raised.

Page 48th, line 17th from bottom, for other read *others*.

Page 61st, line 11th, for curse read *cause*.

Page 62d, line 5th from bottom, for did make read did *not* make.

TO SUBSCRIBERS:

THE publisher is happy to acknowledge the patronage his brethren have given by their subscriptions. Had he not been disappointed in the workmen he first engaged, the books would not have been so long delayed. The work falls considerably short of the number of pages that was calculated they would contain; but they are much larger than the publisher anticipated.



SIX
LECTURES
ON
IMPORTANT SUBJECTS;

DELIVERED IN BETHEL IN THE YEAR 1819.

BY SAMUEL C. LOVELAND.

WOODSTOCK:
PRINTED BY DAVID WATSON.
1819.



LECTURE I.

Delivered February 27.

ON FUTURE JUDGMENT.

1. MATT. xi. 23, 24.

And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

2. MATT. xii. 36, 37.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

3. JOHN v. 22.

For the Father judgeth no man ; but hath committed all judgment unto the Son.

4. JOHN xii. 47, 48.

And if any man hear my words and believe not, I judge him not : for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day.

5. ACTS xvii. 31.

Because he (that is God) hath appointed a day in the which he will judge the world in righteousness by that

man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

6. ACTS xxiv. 25.

And as he (St. Paul) reasoned of righteousness, temperance, and judgment to come, Felix trembled ; and answered, Go thy way for this time ; when I have a convenient season I will call for thee.

7. ROMANS xiv. 10, 11, 12.

But why dost thou judge thy brother ? or why dost thou set at naught thy brother ? For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.

8. 2 COR. v. 6, 9, 10, 11.

Therefore we are always confident, knowing that, whilst we are at home in the body we are absent from the Lord. Wherefore we labor that whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men.

9. HEBREWS ix. 27, 28.

And as it is appointed unto men once to die, and after this the judgment ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time, without sin, unto salvation.

WHEN St. Peter says, "We have a more sure word of prophecy," he represents it as "a light that shines in a dark place." It, therefore, justly demands proper heed and attention. If it prove to our dark under-

standings, a mystery, obscure and desultory, instead of deserving the title of *a light*, it could not with propriety be recommended as an object of our regard, however "sure" it might be in its final accomplishment. But if it be no clearer than the early dawn of the morning or the twilight of the evening, it may be easily discerned, for nothing appears more plain in the dark than light. Prophecy is, therefore, described as one would naturally expect, not of a private, but of a plain and lucid interpretation, according to the natural import of words. For it "came not in old time by the will of man; but holy men of God spake, as they were moved by the holy Ghost." We who now see through a glass darkly, may walk in this light of prophecy, till the perfect day dawn, and the day-star arise in our hearts.

Nothing appears more unreasonable, than to suppose our heavenly Father would give us an account of certain future events, which are for our interest to know, and cause them to be couched in such language as to sport with our ignorance, and render fruitless all our attempts to gain the knowledge of his will. Such is prophecy when we adopt a mystical interpretation, which may appear in as many shapes as there are interpreters. On the other hand, if the words of the Lord plainly express his meaning, we have a straight account and a true one. That prophecy is more rich in meaning than it appears to our

dark understanding is not to be doubted. But this argues nothing of obscurity. That some are not easily explained may likewise be admitted. But this arises from our ignorance of the circumstances, connexions and nature of the things pointed out, and not from obscurity in the language of prophecy itself.

Some seek a figurative sense to most of the prophecies, according to certain rules of philosophy which they deem the best calculated to convince the Deist of the truth of revelation. This method, which is as much employed in those scriptures that treat of the punishment of the wicked as any, they adopt to make them appear more reasonable; and of course, more agreeable to what they conclude, is according to the moral government of God. But, are such governed by the word of scripture? or do they mean to govern that? Are they searching for what the scripture *does* mean? or for what it *should* or *must* mean, according to their rules?

True philosophy and scripture beyond all dispute agree; but men may err in philosophy as well as in religion. And when in religion they would be governed by philosophy, they would do well to remember the Lord has said, *I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.*

It is evident revelation is of but little use, unless it teach us something we could not otherwise attain. And all this desired in-

struction is lost, when plain instructive expressions are considered to be only figures or allegories. For no figure or allegory can be explained by any one who is not well acquainted with the things to which it alludes, and likewise the plain letter of the subject designed to typify the object in view. Therefore to adopt a figurative sense of scripture to accommodate it to certain ideas, men have in philosophy, we have every reason to believe makes two Deists where it convinces one. These figurative interpretations vary so much, they are led to conclude the Bible is like an instrument, on which any tune may be played that the performer pleases. In order to convince the Deist of the truth of prophecy, it must be fulfilled according to the plain import of language. This is the voice of reason, and the language of revelation. *Hath the Lord spoken, and shall he not make it good?*

Having offered these prefatory remarks, we will now search for the doctrine of the scriptures that have been just read in your hearing, and are placed at the head of this Lecture. In these we read of a time called *the day of judgment*, and of *appearing before the judgment-seat of Christ*. Let the inquiry first be made, when it is. Are all these scriptures fulfilled in this life, or in a state beyond?

In the first passage before us, we find a comparison of Capernaum with Sodom. Both are arraigned in the day of judgment; and the judgment of Sodom is as much represent-

ed to be future to the time Christ spake as Capernaum. The words, "shall be more tolerable for the land of Sodom in the day of judgment than for thee," put their judgment both alike in the future tense by the phrase *shall be*. If this point be fairly decided, as it seems it is, let us next inquire ; Where were the inhabitants of Sodom when our Savior uttered these words ? Not in the land of the living. Long ere then, numbered with those nations and great men of the earth, a remembrance of whom is preserved only by the annals of history. Then the judgment of Sodom, to which our Savior alluded, could not be in this life ; and as Capernaum is to have a judgment less tolerable, at a particular time called *the day of judgment*, hers must be in the future state also. And if these receive judgment in the future state, at the day of judgment, it proves the day of judgment to be after this life.

Should it be said, the judgment of Sodom, to which our Savior referred, was her destruction by fire, as it was said, she was set forth for an example, suffering the vengeance of eternal fire, it may be answered, then the language of our Savior was calculated to deceive. Had he said, 'It *was* more tolerable for the land of Sodom in her day of judgment, than *shall be* for you in yours,' the idea would have been clearly expressed, by putting the judgment of Sodom in the past time, and Capernaum in the future. But he who spake

with authority, and not as the Scribes, expressed it differently.

Our subject, likewise, admits no evasion by understanding Sodom figuratively. The text is clear in expression that old Sodom was meant. This is evident from these words; "If the mighty works which have been done in thee, had been done in Sodom, it would have *remained until this day.*" But should a figurative sense still be insisted on, as we find Judah and Israel prefigured by Sodom and Gomorrah in Isaiah i. 10, it is to be remembered, that it must intend some people, that when our Savior spoke, did not then "*remain*;" and which, if they had had the privileges of Capernaum, *would have remained* until that day. Therefore, Sodom, whether it be understood literally of old Sodom; or figuratively of some other people, not then remaining or known among the inhabitants of the earth, in being judged at a time future to the day of Christ, have their judgment in future life.


As Capernaum, in our text, is compared with Sodom, so, in other places, Chorazin and Bethsaida are compared with Tyre and Sidon. Of Tyre and Sidon our Savior said, as he did of Sodom, it shall be more tolerable in the day of judgment than for Chorazin and Bethsaida. And it is as evident that by Tyre and Sidon is meant those ancient cities known by those names, as it is that by Sodom is intended the city so memorable for being sud-

denly destroyed by fire. See Luke x. 13. "Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes." In understanding Tyre and Sidon figuratively, it should be remembered they must be applied to some people that existed *a great while ago* in comparison with the Savior's age, or they could not have so early repented.

With reference to the second scripture at the head of this Lecture, let the question be asked : Can we imagine, that men give account to God for every idle word they speak in this life ? If so, the text may be fulfilled in time ; otherwise, it must receive its accomplishment in future life. St. Paul quotes this prophecy from Isaiah, "And every tongue shall confess to God." His comment is, that "every one of us shall give account of himself to God." It does not appear to be his opinion that men had given, or were giving, their account to God, as they passed the journey of life, but should in some future period. He states it to be at a time, when all shall stand before the judgment-seat of Christ ; and the day of judgment we have before proved to be after this life. But say, men give account for every idle word in this life, we ask, by what means ? It is through the medium of conscience ? It is those, and those only, "who do by nature the things contained

in the law," whose "consciences bear witness, and their thoughts the mean while accusing, or else excusing one another." Experience is too plain to admit that every idle word is brought, even to the bar of conscience, that drops from many thoughtless tongues. Some are called to remembrance by accident, that otherwise would never have been thought of; but the Psalmist says of the wicked, "God is not in all his thoughts." Then can he be at the judgment-seat, giving account to his Maker through the medium of conscience, for all his words?

Some of my hearers may perhaps be weary of hearing so much argumentatively said on a subject so generally believed and preached among us. But I would beg the patience of these to a few more arguments on the subject; for we wish to know the strength of the ground on which we stand. And besides, however generally believed, there appears to be a number that tacitly discredit the doctrine, and some that openly deny it. Our next testimony is from St. John in the following, where Christ is represented a Judge: "The Father judgeth no man, but hath committed all judgment unto the Son." This also is testified in the language of St. Paul. "He hath appointed a day in the which he will judge the world in righteousness by *that man* whom he hath ordained." "We shall all stand before the judgment seat of *Christ*." In another place; "We must all appear before



the judgment-seat of *Christ*." But our Savior openly asserted, he had nothing to do as a judge in this world. "If any man," says he, "hear my words, and believe not, I judge him not : for I came not to judge the world, but to save the world." This, I think, is plain additional testimony to what has already been made evident, that we may expect to be judged in a future state ; for we find Christ is a judge ; all shall stand before his judgment-seat ; and yet, when he was here he judges no man. Then in a future state we appear before his judgment seat ; and in the same state is the day of judgment.

But we have still more testimony ; which may be found by attending to the language of St. Paul. "Whilst we are at home in the body," says he, "we are absent from the Lord. We must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, whether it be good or bad." Query ; how shall we appear before the judgment-seat of Christ ? in *presence*, or in *absence* ? At home in the body, says St. Paul, we are *absent* from the Lord, and in the third verse from this expression, he states we must all appear before his judgment-seat. Could he possibly mean in this life, when he had just said, we, that is, he and his christian brethren, "in the body are *absent* from the Lord ?" The conclusion therefore must be evident, that either the opposers of judgment in a future state, or the *good old apostle Paul* were in the wrong.

Our next and last testimony is from the same apostle as follows : "And as it is appointed unto men once to die, but after this the judgment ; so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation." This expresses in so many words that judgment is after death. But some evade the force of it by understanding the death to be a spiritual instead of a temporal one. The contrary, I think, is evident from the comparison of men's dying, with the offering, or death of Christ ; as well as from a plain allusion to the passages we have been considering. As it is appointed unto men once to die, so Christ was once offered, or died. Or to state it shorter. As men die once, so Christ was once offered. Christ did not die a spiritual death, was never dead in sin ; but offered his natural body, and this body died. Man, likewise, by divine appointment, must yield his body to death once, and but once. Now as man yields his body to death once, so Christ on the cross once offered his ; and as man comes to judgment after death, so Christ, after he was offered, will appear the second time without sin unto salvation to them that look for him. This appears to be the true import of the text. If a more rational and scriptural interpretation can be offered, it would merit the greater attention. Till such is found, let us be content with its natural import. For

it is to be remembered, no prophecy of scripture is of any private interpretation.

Looking over all the passages placed at the head of this lecture, with a view to learn when we are to expect the day of general account, can we not now rest fully persuaded that the evidence of a day of judgment in future life is equal to what the interest and solemnity of the subject would naturally require? Nor ought any scripture that represents the judgment of any nation or people in the present tense, to be brought to weaken the testimony of those we have been considering. Each may be fulfilled according to the time designated, without one's interfering with another. Finding this part of the subject so plain, and I hope clearly understood by every hearer, we will now attend to some other important points of doctrinal instruction, which our subject reveals.

We remark, secondly, that every work of men will be manifested and known, and every individual of the human family share a part in this day of general judgment. This is plain from the following scriptures: "But I say unto you that *every idle word* that men shall speak, they shall give account thereof in the day of judgment." Every idle word must include all works of a wicked and trifling nature, if no more. The word *men*, unqualified by any limited term in the phrase, *that men shall speak*, carries an idea of the human race. "He hath appointed a day in which he will *judge the world*. For we all shall stand be-

fore the judgment-seat of Christ,—*every knee shall bow,—every tongue shall confess,—so then every one of us shall give account of himself to God.*” 1 Cor. iii. 13, “*Every man’s work shall be made manifest ; for the day shall declare it, because it shall be revealed by fire ; for the fire shall try every man’s work of what sort it is.*” Eccl. xii. 13, 14, “*Fear God and keep his commandments ; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*”

Thirdly, every work of man will then be approbated or disapprobated, according as it is good or bad ; and the then present character of every one plainly shown by Him who judges the world in righteousness. These I think are not fanciful ideas, but contained in the scriptures before us. If it be more tolerable for Sodom in the day of judgment than for Capernaum ; for Tyre and Sidon than for Chorazin and Bethsaida, it is evident Sodom, Tyre and Sidon will be condemned ; but Capernaum, Chorazin, and Bethsaida will receive the greater condemnation. This condemnation presupposes a plain manifestation of character ; for what law of the divine Being condemns a man before it hears him, or shows him his case ? Our Savior says, “*By thy words thou shalt be justified, and by thy words thou shalt be condemned.*” He has told us, that we shall know men by their fruits ; so it seems, God will declare to men

their character "in the last day." Good words are the fruit of a good disposition; and evil words of a corrupt heart. Good and evil words, in a greater or less degree, and at different times, have dropped from the lips of all men. Every man, therefore, it appears will receive his share of approbation and disapprobation "in the day when God shall judge the secrets of men." None are to escape as being free from guilt; "For whatsoever things the law saith, it saith to them that are under the law, that *every mouth* may be stopped, and all the world become guilty before God," Rom. iii. 19. If some enthusiastic preachers seriously thought of this scripture, it seems they would not be so fond of summoning their sinful and obstinate hearers to the day of judgment, promising to be witnesses against them there, though, perhaps with good intention; for as all have sinned and come short of the glory of God, we have no reason to fear their testimony at the bar of judgment, when every mouth is stopped, and the whole world becomes guilty before their Judge. In the court of heaven, we read of neither witnesses nor jury. They are not needed in the presence of the Judge of quick and dead. "He needed not that any should testify of man; for he knew what was in man." "Known unto God are all his works from the beginning of the world."

Although we have every reason from scripture to believe every hidden work of iniquity *will then be brought to light*; yet every one

who has repented of his transgression, and turned to God, will not be the subject of condemnation and punishment in future for past transgressions. The Lord will not forget his words by the prophet Ezekiel ; “If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgression that he hath committed shall not be mentioned unto him ; (*that is to affect his righteous character :*) in his righteousness he shall live.” It is evident every one will stand in relation to the future, according to what he then is, and not according to what he has been. Revenge for past iniquity, the seeds of which are rooted out, we have no reason to expect from an all-wise Judge. *His tender mercies are over all his works.*

Fourthly, we have no account of judgment for sins committed in a future state of existence, but according to deeds done in the body. St. Paul’s words are express. “For we must all appear before the judgment-seat of Christ, that every man may receive the things done in his body, according to that he hath done, whether it be good or bad.” The following things are evident from this text ; 1st. If men are judged for all the deeds done in the body, this judgment cannot close till all the deeds of the body are finished. This is not till the body dies ; and if judgment be after the work, it must be in a future state. 2d. If men re-

ceive the things according to the deeds done in the body, whether good or bad, is it not evident, the effects of these deeds are extended to a future state? The wages of sin is death; and wages are commonly received after the labor is performed.

Much is said by the opposers of future punishment and judgment about sin's being extended to the future world. They say, if we can prove that men are sinners there, they will admit punishment to be there. Then why not admit the rule reversed? If we can prove punishment in the future world, admit that sinners are there? If sin, misery, and condemnation are inseparably connected, where we find the one, we do the other. But say they, we have no account of actual sin, but the contrary. Reply, we do not need it. We have an account of some being condemned, which is enough to prove them sinners, without actual sin, such as stealing, lying, defrauding, &c. One must be called a sinner that is under the condemning power of sin, or till he has the law of God written in his heart. What should we think of men that should dispute felicity being extended to the future world? Because, say they, righteousness and felicity are inseparably connected, and we have no account of any righteous works done in the future world;—no feeding the hungry, no clothing the naked, nor giving drink to the thirsty, nor any other works that can be called the fruits of righteousness. We, therefore, *dispute that there is any felicity in the future*

world, because felicity is the fruit of the works of righteousness ; and of these works we have no account. When we take away the cause, the effect ceases ; so when works of righteousness are accomplished, felicity is no more !—But enough ! My hearers will excuse these expressions. They are brought to compare with the common argument against future punishment or misery. But the subject I propose to labor more particularly in another Lecture.

Fifthly, let it be remarked that in all the passages I have chosen and placed at the head of this Lecture, there is no account stated of a fixed duration of punishment, pronounced to be the portion of the wicked. Nor have we reason to believe they will be sentenced to a stated duration of punishment, prescribed in the sentence of the Judge, as is the case with criminals, when tried before their fellow men. This heavenly Judge needs not to be restricted to certain prescribed rules to prevent his doing injustice, or to assist him in determining what is right. *For justice and judgment are the habitation of his throne : Mercy and truth go before his face.*

Those who hold the doctrine of the endless misery of the wicked in the future state, I am sensible will not be willing to accede to the idea, that there is no prescribed duration declared in the sentence of the Judge to the wicked. And although they would not pretend to find it in the passages the speaker has chosen, they conclude the scriptures are not

silent upon the subject. It is to be acknowledged, we find the words *everlasting* and *eternal*, and other phrases of a similar meaning, applied to punishment. But these have been proved by many learned authors to represent duration indefinitely. The learned and industrious John Butterworth, author of a *Concordance and Dictionary of the Bible*, who appears by many of his explanations to be a Calvinist, and certainly a believer in the endless misery of the wicked, has, of *eternal*, which he accounts the same as *everlasting*, this definition; "*Sometimes it only intends a long duration of time.*" This concession of our worthy author is sufficient to prove those terms ambiguous and indefinite. For it comes from a quarter where we should the least expect.

The idea that is held by many as sacred as the word of inspiration, that the state of all men is permanently fixed in happiness or misery at the day of judgment, is not found in all the passages which are placed at the head of this Lecture. In all the passages in the Bible that mention "the day of judgment," "the judgment-seat of Christ," "the last day," or any other plain, unparabolical passage that speaks of Christ's judging mankind, there is not the least intimation of any thing of this nature. Nor have I reason to believe that any one will attempt to bring a passage of this description to controvert what I have now spoken. That they may bring scripture that *appears to them* to prove that all will be per-

manently fixed in happiness or misery at the day of judgment or at death, is not disputed. But I think they will not pretend to bring any of the aforementioned description. If the truth and importance of this idea be equal to the confidence many pious and worthy people of our country have in it, can any rational account be given for a total silence respecting it, in every scripture that has been read in your hearing at this time? I must state, for myself, that I do not find it in the Bible.

Another very common idea I do not find in the scriptures before us. It is that when the judgment closes, some are crowned with felicity and joy, and others left in misery. I conclude the day of judgment continues as long as punishment continues. We have no particular account of any punishment after the day of judgment, but in it. The day is not, therefore, to be reckoned twelve or twenty-four hours, but a certain process of time. Judgment in Heb. vi. 2, is called eternal. That the word *day* in some scriptures is used in an extensive and enlarged sense is evident. Christ says to the Jews, "Your father Abraham rejoiced to see my *day*," John viii. 56. He said also to Jerusalem, "If thou hadst known, even thou, at least in this *thy day*, the things that belong to thy peace," Luke xix. 42. In both these texts the word seems to include the period of natural life, or perhaps in the first, the time of Christ's ministry, or the present dispensation of the gospel.

It is said of Sodom, it shall be more tolera-

ble than for Capernaum *in* the day of judgment. Nothing said of this *after* the day of judgment. For every idle word men shall give account *in* the day of judgment ; shall be justified or condemned. Here is nothing said about condemnation continuing after that day. There is also a passage that says, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished ;" but this likewise says nothing of punishing them afterward.

It is not convenient to add much labor to this part of our subject in this Lecture ; but I hope to be able more fully to elucidate it in another.

In view of the scriptural evidences of a future day of judgment, I think it may be added, the present situation of man seems to evince the truth of the doctrine. His present accountability presupposes a time when he shall answer for its use. His moral agency, without which accountability could not exist, naturally implies the truth of the same idea.

Some reasons for this process of general judgment are very manifest. It explains the ground, nature, and propriety of punishment ; and the justice of God in his dealings with his sinful children. It clearly opens and explains the dark dispensations of his providence ; exhibits his justice, goodness, wisdom, and mercy conspicuously in all his works. The character of the Supreme must *there appear* in the native lustre of his attri-

butes. The saved will then learn from what they are redeemed; and for what they praise the Lord of life and glory, giving thanks forevermore. All that the Lord has done for mankind, and the grace of our heavenly Father, must from that period be eternally realized in the many hearts of gratitude, and by the numerous family of the redeemed.

To close, let us recapitulate the subject, and notice particularly the heads of what it affords.

1st. We learn that we have reason to expect a certain period, called "the day of judgment," when men will be judged after this life, and receive according to the deeds done in the body, whether good or bad. Our present individuality, then, must be recognized in the future state.

2d. We find every work is then to be manifested, and every one of the human family to share his part in that day of giving account to God.

3d. Every work of man will then be approbated or disapprobated, according as it is good or bad, and the then present character of every one plainly shown him by the Judge of all the earth.

4th. That we have no account of being judged for sins committed in a future state of existence, but according to deeds done only in the body.

5th. Though we learn the wicked are condemned, we do not find that they are sentenced to a stated duration of punishment, as at

judicial trials in human courts; nor do we find any account of the common idea, that the condition of man is then permanently fixed, separating some for endless felicity, and others to an eternity of woe.

My brethren, let us remember these things, and learn to fear God, and love one another.

AMEN.

HYMN.

- 1 WILL there a judgment day
Be found in future life,
Revealing ev'ry word we say,
And every baneful strife?
- 2 Yes, this from our dear Lord,
Whose lips the truth impart;
No one can hide an idle word,
Or secret of his heart.
- 3 How careful then ought we
In word and works to live,
When such exact account to thee,
Kind Lord, we soon must give.
- 4 Help us to watch our lips
With holy awe and fear;
Let not the soul that mercy keeps,
Sink down in long despair.

LECTURE II.

Delivered April 24.

ON FUTURE MISERY AND PUNISHMENT.

1. **MATT. xii. 32.**

And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

2. **MATT. xiii. 42.**

And shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth.

3. **Verses 49, 50.**

- So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.

4. **MATT. xviii. 6.—MARK ix. 42.—& LUKE xvii. 2.**

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

5. **LUKE xii. 4, 5.**

And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do : but I will forewarn you whom ye

shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.

6. ROMANS ii. 3, 6, 16.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Who will render to every man according to his deeds; in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel.

7. 2 THESSALONIANS i. 7, 8, 9.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence* of the Lord, and from the glory of his power.

8. HEBREWS ii. 3, 4, 5.

How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put into subjection the world to come whereof we speak.

9. HEBREWS x. 28, 29, 30.

He that despised Moses' law, died without mercy under two or three witnesses: Of how much sorer punishment suppose ye, he shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto

* Gr. face.

the spirit of grace ? For we know him that hath said, Vengeance belongeth unto me. I will recompense, saith the Lord. And again, The Lord shall judge his people.

10. 2 PETER ii. 9.

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished.

11. 2 PETER iii. 7.

But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

12. JUDE 6.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

OUR Savior has faithfully testified, that for every idle word which men speak, they shall give account in the day of judgment. Man is therefore, a being accountable to his Maker for his actions, as well as dependant for his gifts. A state of accountability always presupposes a time of rendering account ; and it is not reasonable to suppose the time of rendering account can be fulfilled, till after the labors of an accountable state are completed. As man's whole life is a state of accountability, it is not easy to determine how he can render account for the last moral action in this life, after the action is performed. Therefore the scripture plainly states, what reason sug-

gests, that after death comes the judgment.* It can be no otherwise than reasonably expected that when judged according to our works, we should receive the approbation or disapprobation of our judge, according as we have fulfilled or disregarded our accountable state. This idea, likewise, we find supported by scripture. Future punishment, then, seems naturally included in the idea of future judgment, unless all can render a good account at that period. Future judgment must be embraced in the sentiment of accountability, and is necessary to support the idea. The doctrine of accountability is requisite to the support of the moral relation in which we stand to our Creator as his rational offspring, and his right to give us laws, maxims and precepts, requiring obedience. Destroy accountability, and no one has a right to say, Why do ye so? Eradicate the impressive sentiment of a future judgment, and you greatly weaken the sense of moral obligation; for it gives no opportunity of rendering account for the last actions in life, which, perhaps may be the worst. It is, therefore, abundantly evident that the idea of future judgment, and the danger of future punishment, is necessary to strengthen a sense of moral accountability to God.

In a scriptural inquiry relative to the important doctrine of this subject, let us attend

*Heb. ix. 27.

to the passages that are now selected for this purpose. They clearly express the idea of punishment for sin; and, as it respects time and duration, there are three differing sentiments held among us, one of which only can be true to compare with them. One is that punishment is confined to this state of existence; another that it is future, but will end; and the third is interminable misery in an endless existence.

In relation to these points, we will first notice the blasphemy against the holy Ghost, which is stated not to be forgiven in this world, neither in the world to come. If it be made clearly to appear *the world to come* is in this world, it is equally plain that the unforgiven state of the blasphemer may be in this world; otherwise the text proves future misery and punishment. But to be fulfilled in this life, both "this world" and "the world to come" must be in this world! It is said "the word world means age or dispensation." Jesus spake these words under the law, during the continuance of the legal priesthood. "*This world*" referred to the then present order of things, and "*the world to come*," to the age in which the Gentiles would be visited with the gospel, and the Jews excluded. It is granted the original might be more properly rendered *age* than *world*. But does the scripture say, the world or age to come, is the gospel dispensation in this life? It does not.

Does it naturally embrace this idea? We ask for proof. Satisfactory evidence has not yet been shown. St. Paul who considered himself and his brethren as "not under the law, but under grace," which is the gospel dispensation, considered himself and them *in* that age, which some account the world to come; and yet he spoke of the world to come and of ages to come. Did he so express himself and mean by *the world to come*, the age in which he lived, a dispensation which was not under the law but under grace? He undoubtedly meant to be understood by such expressions according to the natural import and connexion of his words, and therefore expressed the idea of an age or ages succeeding the dispensation of the gospel in this life.

Christ says the children of *this world* marry and are given in marriage. If he here intended the dispensation of the law as opposed to that of the gospel, why not as well say the children of the world to come, marry and are given in marriage? Those that belong to the gospel dispensation have married, and, as they believe, according to the law of God. But there is no dispute but "*this world*" in the passage alluded to, includes this mortal life, and "*that world*" a succeeding period.

In opposition to the idea of future punishment the blasphemy against the holy Spirit is applied to the Jews in a national capacity; and their present exclusion from gospel priv-

illeges is considered their unforgiven state in the world to come. From the beginning of the gospel dispensation to the present, according to this opinion, they are receiving their punishment for blaspheming against the holy Ghost. But where is the proof of this idea? Did any of the inspired penmen make this application of the text? They applied the punishment to the individual blasphemers, and not their descendants. St. Matthew says, "But *whosoever* speaketh against the holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." He says nothing here of their children, nor any others. St. Mark limits it particularly: It is "*he* that shall blaspheme;" and St. Luke likewise: "But unto *him* that blasphemeth," and not to another.

Should it be urged that the punishment of the blasphemy against the holy Ghost is the temporal punishment of the ancient Jews and their descendants, from Christ until now, because they are in an unforgiven state like the blasphemer, the hearer is cautioned against admitting this application as an undeniable consequence. In case of a particular theft, and of a man known to be a thief, it would not follow of certainty from his known character, that he was guilty in that instance. It would either be necessary to prove there were no other thieves, or that he actually performed the alleged crime.

To make the blasphemy before mentioned applicable to the different generations of the Jews from Christ, we must rationally conclude, the modern Jews actually commit this crime as well as the ancient. But according to the idea now opposed, none but the ancient can share the punishment of both ages or worlds, which the sacred writers apply to every blasphemer against the holy Ghost. From this consideration, therefore, the idea appears not admissible.

As it respects the use of the text in support of endless misery, it is evident such believers must admit the certain salvation of all others to urge the certain misery of these. This is as clearly against the common opinion, as this opinion supposes the text against universal salvation; for it reckons the blasphemers against the holy Ghost to compose but a small part of the finally impenitent.

Relative to our subject we will now notice the second passage at the head of this discourse: *And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.* This passage closes our Savior's comment on the parable of the wheat and the tares, according to which it is clearly in favor of punishment after this life. He says, "the wheat or good seed are the children of the kingdom; and the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of

the world." It is not to be doubted that when Christ undertook to explain, he used language as expressive of his meaning as could be well applied. Otherwise it could not merit the title of an explanation. It is objected by some that the children of the wicked one, mean wicked people, because it is said the enemy that sowed them is the devil. The inference is then drawn, "According to this mode of reasoning, God has produced some of the inhabitants of the earth, and the devil some." To avoid this absurdity it is next concluded the tares, the children of the wicked one, are false doctrines; and the wheat, the children of the kingdom, is the doctrine of Christ. But, my hearers, is this comment free from absurdity? Compare it with Christ's explanation. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

If we reckon the tares false doctrines, according to this text they are cast into the furnace of fire, which separates them from men. How then do they wail and gnash their teeth? What are false doctrines, when separated from their advocates? What is the situation of their advocates, when by the fire or spirit of truth, they have lost them? Would they be likely to mourn for their loss?



Not finding this interpretation clear, we will look at the other, which states the children of the wicked one to be wicked people. This is a natural conclusion. But we are asked, did the devil produce them? Answer, he did. 'The enemy that sowed them is the devil. They are the children of the wicked one; and it is a natural idea, that a child is produced by its father. So the devil *produced* the Jews; for Christ said he was their father, and they did his works.

By this time our querist, whoever he may be, if he believes in revelation, is willing to have an explanation introduced. 'The Jews, he will say, were *virtually* the children of God, but *in character*, the children of the devil. We ask, are not the expressions as strong that the Jews were the children of the devil, as those mentioned in the parable? They evidently are. Then where is the absurdity of considering the tares, which are explained to be the children of the wicked one, and sowed by the devil, to be wicked people? In the sense in which the devil is their father, in the same sense he produced them. If he be their father only as it respects their wicked conduct, it is in this sense only that he produced them. To consider the tares, therefore, to represent wicked people, we find nothing repugnant to God's being the Creator of all, and all men's being his children as represented in scripture.

We will now notice the time mentioned, when the wicked shall be separated from the just, and punished. The harvest is expressly said to be *the end of the world*. "As therefore the tares are gathered and burned in the fire; so shall it be in *the end of this world*." The kingdom of heaven which Christ in this parable compared to good seed sown in a field, undoubtedly represents the state of the church in the present gospel dispensation. As Christ meant to represent his own kingdom, he evidently intended by *this world* the gospel dispensation so far as it respects men in this life. To account the phrase *this world* to refer to the time of the law in this instance, would not be applying words properly, unless he was discoursing of the law; the term, *this*, always refers to the nearest object embraced in a discourse. And besides, is the kingdom of heaven, a phrase ever used to represent the law dispensation? If not, the parable must represent the believers and unbelievers, the righteous and the wicked, in the present dispensation of gospel grace. It must likewise represent the separation and misery of the wicked in the day of judgment, which is the end of man's probation in the gospel dispensation, from the righteous, who shine forth as the sun in the kingdom of their Father.

It is objected by some that Christ meant a true representation of the kingdom of hea-

ven by the parable, but intended to predict how his pretended followers would represent it. Such are not willing to allow a future time of separation of the righteous from the wicked; but expect that at the end of this world all will be righteous. They observe that Christ did not say the kingdom of heaven *is like*, as in parables where no separation is noticed; but said, *the kingdom of heaven is likened*, putting the word *like* in the passive form, and leaving it undetermined who has so likened it. Now if we can find a parable where a separation is noticed in which Christ said the kingdom of heaven *is like*, will not the point be decided that *he* was the agent by whom it was likened, and that such parables were intended to be a true and not a false representation? Then see Matt. xiii. 47—50, “Again, the kingdom of heaven *is like*, (not is likened by false teachers) unto a net that was cast into the sea, and gathered of every kind: which when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.” Will any conclude, *the wicked* means wicked men, and *the just* means righteous men? Will the wicked wail when wickedness is separated from them?

No ; for they must be righteous, and no righteous man will mourn for the loss of his faults. Will wickedness, separated from the sinner, wail, because it is cast into the furnace of fire ? It cannot ; for separate from the sinner, it cannot exist. The subject must therefore be clear in favor of future punishment.

The next passage to be considered, Matt. xviii. 6, if it be not accounted direct in favor of punishment in future life ; yet it must be acknowledged, it imposes a restraint against offences which no disbeliever of future punishment was ever known to use. Were it given to offenders to choose whether they would suffer the usual consequences arising in this life from offending those little ones that believe in Christ, or suffer the exemplary death of sinking in the sea, by the pondrous load of a millstone, it is believed they would readily prefer the former. But Christ has told them, they are in danger of something worse than the latter.

The scripture next following is, Luke xii. 4, 5. Here we are faithfully exhorted not to fear them that kill the body, because after killing the body they can do no more. But we are forewarned to fear him who after he hath killed the body, hath power to cast into hell. There must be then a power to cast into hell, after the killing of the body. Such a power being proved, it proves the power of future misery and punishment. It no longer re-

mains in the light of scripture to say it cannot be, when we find a plain allusion to one that is able to execute it.

But perhaps it will be said the ability of our Maker to cast into hell after the killing of the body does not prove that there is any danger of future punishment strictly speaking ;— or that any will be punished in hell after the body is killed. But it must be acknowledged Christ forewarned to fear God through the medium of this motive. The question then is, whether he used imaginary ideas to terrify and induce to the fear of God, or whether he dealt in simplicity and honesty. Was he like those parents that tell their children, the bears will catch them, when they believe no bears are nigh ? Experience has taught the most wise and prudent among men, that it is best in all persuasives to virtue, or dissuasives from vice, which are delivered as precepts that men have opportunity to examine, not to urge them on false and imaginary principles, but on such as are founded in fact.— Will they then attribute that to the Savior of men, of which they would not be guilty themselves ? It seems they must, to avoid the idea of punishment in future life, from the passage under consideration.

The doctrine of restraint from vice through fear of impending evil, by some is considered useless and absurd. But it is evident it must have its proper use to restrain and deter, as

well as the influence of filial regard. "A prudent man," says Solomon, "foreseeth the evil and hideth himself." Why? Evidently, because he is afraid of its pernicious effects. St. Paul said, "if thou do that which is evil, *be afraid*." Likewise in the preceding verse, "for rulers are not a terror to good works but to evil." Wilt thou not then be *afraid* of the power? If the fear of punishment have no force to restrain men from vice, why did Christ and his apostles urge it in the manner in which we find they have? But those very men that are so much opposed to the idea of the fear of punishment having any use to restrain, could not be persuaded to hold their hands in flaming fire, for no other reason than the fear of being burned; nor would they like to take a potion of arsenic, because they fear it would poison them.

In view of the subject of future punishment we will turn to Rom. ii. 3, 6, 16. The intervening verses between these serve to explain the doctrine they contain. In the 3d verse the question is asked concerning him who judges and condemns another, and yet perpetrates the same offences himself, "And thinkest thou this, O man, that judgest them which do such things and doest the same, that thou shalt escape the judgment of God?" The plain import of this question is, he will not escape. But should we consider the judgment to be nothing but what men experience

as they pass the journey of life, should we not take away the whole force of the question? In the 4th verse, the apostle adds another in these words: "Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God teacheth thee to repentance?" Misery and punishment in some measure may begin and be immediately connected with the crime; but if punishment always end with the crime, what could we understand by "the forbearance and long suffering" of God? Although he forbear, yet they are exposed to a due reward unless they repent, as we find in the next verses. "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God: Who will render to every man according to his deeds." Of the manner of this retribution, we are particularly informed. "*Eternal life*, to them who by patient continuance in well doing, seek for glory, and honor, and immortality. Glory, honor, and peace, to every man that worketh good: But to *every soul* of man that doeth evil, the recompence is *tribulation and anguish*. Indignation and wrath are to them who are contentious, and disregarding the truth, obey unrighteousness." The apostle has also in the 16th verse of the same chapter, after a parenthetical explanation of the subject, stated the time of this general retri-

bution to be "*in the day*, when God shall judge the secrets of men by Jesus Christ, according to his gospel." Can there be any dispute but the day here noted is the day when we shall all stand before the judgment seat of Christ to give account for the deeds done in the body, whether they be good or bad? This day has been proved in a former Lecture to be in future life. It is, therefore, plain from this text, that St. Paul was a believer in future retribution ; and consequently in future misery and punishment.

The passage in 2 Thess. i. 7, 8, 9, appears to me to refer to the same time of future punishment. St. Paul informed the brethren that were troubled, they should rest with them when the Lord Jesus should be revealed from heaven with his mighty angels. The time of his revelation, St. Paul then held to be future. If we are to understand the passage figuratively, the Lord Jesus' revelation from heaven with his mighty angels, to be the power of the gospel in demonstration of the spirit by the able ministers of the New Testament, why did he speak of it as being future? In what age was the gospel preached by more powerful ministers? or Christ by his spirit more powerfully revealed than he had been before and at the time the apostle wrote this epistle? It is evident in none. Then according to this interpretation the text yet remains to be fulfilled ; although it be not

understood by those that give it this explanation. But where is the absurdity of considering the text true, according to the literal import of language? Is the idea that the Lord Jesus will personally appear in flaming fire too absurd to be credited? Admitting the thing to be a fact, and the apostle had meant to inform us, would he have been likely to have expressed it in different language from what he did? That Christ will personally appear is evident from Acts i. 11. He personally ascended before his disciples; and it is said he will come in the same manner as he went up. That he will appear in flaming fire, perhaps will be hard for those to credit that are slow to believe all that the prophets have spoken. But when the Lord appeared to Moses, did he not appear in fire that literally burned in a bush, yet the bush was not consumed? Did not the angel that appeared to Manoah ascend in fire? Elijah, we are told, when he was translated ascended in chariots of fire with horses of fire, and when the Lord appeared to Saul, there was a *brightness* that exceeded the sun at noon day. When Christ's face shone like the sun, at the time he was transfigured, shall we discredit his inspired apostle, that when he comes he will descend from heaven in the majestic appearance of flaming fire?

When he appears the apostle says he will "take vengeance on them that know not God,

and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This everlasting destruction is explained by some to be the immediate salvation of the sinner. Then in the sense of a sinner he is everlastingly destroyed. The flaming fire is the fire of the gospel, because it is from heaven : it is the same with which Christ baptizes. The vengeance it takes is to destroy sin, and save the sinner. Admitting this comment, the apostle would have been as clear, had he said, *Blessed with everlasting destruction, as punished with everlasting destruction.* Punishment, though it end in salvation, always carries the idea of affliction and suffering. But according to the ideas we have now been considering, we cannot discern a shade of difference between punishing and blessing, destruction and salvation.

As to the proof of the immediate saving nature of the fire, because it is from heaven, it may be observed ; the Bible says the fire that burned Sodom was from heaven, but this did not immediately save the inhabitants, unless on the scheme of no future punishment, their spirits went quickly home to rest ; in which case, the fire from heaven was partial against Lot, and in favor of the wicked Sodomites, that vexed his righteous soul from day to day.

Respecting the idea that no one can be

from the presence of the Lord, let it be remarked that a state of sin and punishment is considered to exclude *from the presence* of the Lord, because the sinner is ever in moral darkness. The psalmist, speaking of his Maker, says, "In thy presence is fulness of joy." If none can be out of or from his presence, it follows then that all ever possess fulness of joy.

In Heb. ii. 8, 4, 5, is our next evidence of future punishment. The question, "How shall we escape if we neglect so great salvation?" seems to imply that we shall not escape; but must receive a just recompense of reward. In the 5th verse, the apostle says he speaks of "the world to come," which is not put in subjection to the angels. His question then imports, how shall we escape in the world to come if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the holy Ghost according to his own will? The world to come would not mean the gospel dispensation; for that was the age in which the apostle lived, and in that dispensation was the work in which he was engaged.

In Heb. x. 28, 29, 30, the question is asked concerning those that sin wilfully after they have received the knowledge of the truth;

who have trodden under foot the Son of God ; who have counted the blood of the covenant wherewith they were sanctified an unholy thing ; and done despite unto the spirit of grace : of how much sorer punishment than he that despised Moses' law, who died without mercy under two or three witnesses, suppose ye, says the apostle, he shall be thought worthy ? He leaves his brethren to determine their condign punishment, and adds, "For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people." It appears from this, an impending evil hangs over the heads of those sinners that that are here described, which is sorer than death without mercy by the mouth of two or three witnesses under the law of Moses. Can this be without punishment in future life ? No sorer punishment than death without mercy can be inflicted in this.

Our next scripture, 2 Pet. ii. 9, has a very plain reference to this subject. The idea that men receive their whole punishment immediately connected with the crime in this life is expressly opposed. He says, "The Lord knoweth how to deliver the godly out of temptation, and to *reserve* the unjust unto the day of judgment to be punished." The day of judgment is evidently proved by the first of these Lectures to be in future life. Then the punishment to which the unjust are re-

served, must be at the same time, for it is in the day of judgment. It is to be wished the brethren who condemn the idea of man's being punished in another state of existence for sins committed in this, would candidly consider the import of this passage. Let it be proved that a future state has no relation to this, and the idea would be proved absurd. But if the future have no relation to the present, our Savior who came into this world to save mankind, has effected but little to what his mission embraces ; and none of these good effects can be extended to a future state. Nothing can be more evident, than where there is no relation or proper connection, neither good nor ill effects can have any influence. But can it be proved that the day of judgment is in this life ? Can it be proved that men are not judged in future life for sins committed in this ? And can it be proved that all receive due punishment for sin as they travel the journey of life, when some are reserved to the day of judgment to be punished ?

Some hold that men are not punished at all in this life, but all punishment is reserved for futurity. But this also is a mistake. St. Paul said, he punished the christian oft in every city. This was not in futurity. Jeremiah speaks of the punishment of the sin of his people being greater than the punishment of the sin of Sodom ; which was in the destruction of those cities in the present state of existence.

We are informed in 2 Peter iii. 7, that the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men. Here we find a number of important events connected with the day of judgment, if we understand the passage according to the natural import of words. Many commentators explain *the heavens and the earth* figuratively, but they evidently do violence to the connection. In the preceding verses the drowning and perishing of the old world by water is mentioned, which must be understood to relate to the time of Noah, and is a literal description. Then why not understand this in the same manner, which is introduced with an evident allusion to it, and by a just comparison?

We have one more text to mention, and then we have examined all at the head of this Lecture. It is Jude 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." It is not necessary to this subject to contend about who those angels were; but it is just to remark how well this passage accords with the one we have considered in St. Peter, in their being *reserved* unto the judgment of the great day.

Having thus examined the scriptures selected, with a view to find whether they support the doctrine of future retribution or not, we

may now proceed to examine other relative and important particulars. The scriptural testimony which I have now brought forward to substantiate a belief in future retribution, though ample, is by no means exhausted. I have endeavoured in this and the preceding Lectures to avoid all parables, however plain their allusion to this subject, unless they were followed by an immediate explanation. My object in this is to render the subject as plain and indisputable as possible.

With respect to the doctrine of the endless punishment of the wicked, we find nothing in these passages that express duration, except the term *everlasting* in two places. In one of these the text itself limits it: "He hath reserved in everlasting chains under darkness *unto* the judgment of the great day;" but nothing is said of their being under these chains any longer than to the great day. Relative to the other text my hearers are directed to the concession of a learned author, mentioned in the first Lecture.

We will now attend to some arguments against the doctrine of future punishment.

It is objected and stated, that it is contrary to every representation of scripture that Christ came into this world to save men in another. Reply, Is it contrary to every representation in scripture that Christ came into this world to begin the work of salvation, and extend it to another? In Acts xiii. 23, we read that

God has *raised unto Israel a Savior, Jesus* ; but he has not yet saved Israel in this world. We read in another place that *all Israel shall be saved* ; but if many of them are not saved in another world or life, can any person believe this scripture true ? “God sent not his Son to condemn the world, but that the world through him might be saved ;” but can any one believe he saves the whole world in this life ? It is almost too plain an error to need refutation.

Another objection to future punishment is founded on the nature of sin, as receiving its origin in the flesh, and constantly supported by the improper desires of the same ; and when the body returns to dust, nothing more remains of sin, and consequently no need of punishment, or in other words, there is nothing wicked to punish. This objection supposes the soul or moral faculties of man perfectly pure in its nature, without the possibility of moral defilement ; but loses the balance of power by the superior power of the flesh. If this be not admitted, the objection loses all its force. If it be admitted, how can we introduce the doctrine of regeneration ? It is not the flesh that is to be regenerated ; it is not the principles of the “*old man*” that is to be reformed ; but to be put under as St. Paul says, “*I keep under my body and bring it into subjection.*” If the soul of man be always pure in its nature, then all men are as holy as

Jesus Christ; for he by reason of the flesh was tempted in all points like as we are, but never committed sin. If the soul of man be capable of receiving impurity and suffering the reigning power of death, as "the wages of sin is death," and "the soul that sinneth shall die," is it reasonable to suppose that when involved in this state, the throwing off of the body only would save it? It is presumed the idea cannot be maintained by any just rules of philosophical reasoning, and evidently not from scripture. St. James says, "Let him know that he who converteth the sinner from the error of his way, shall save a soul from death." Should we admit the affirmative of the aforementioned question it would be as proper if it read, "Let him know that he who murdereth the sinner will save a soul from death, and hide a multitude of sins." In this case the sinner being delivered from the earthly frame would be immediately saved according to the idea we are considering, as directly as according to the original reading of the text. It may be further observed that the admittance of the question confines the benefits of the salvation of Jesus Christ to this mortal existence, where but a small portion of the whole ransomed of the Lord are made the actual partakers of these benefits.— But when death comes with his killing power, he slays the whole race of Adam's sons, and raises millions to glory, before the gospel in

demonstration of the spirit, and of power, could reach them.

A third objection to future punishment is, that no men are sinners in future life ; therefore are not punishable. Answer, the question is begged, and not formed on good authority. An unjust man is a sinner ; and St. Peter says, the Lord knows how to reserve such to the day of judgment to be punished. If the unjust or sinners are reserved to the day of judgment and punished at that time, will there not be sinners then ? Let the contrary be proved, and then the question may be urged with some propriety. It is not to be inferred, because we have no account of crimes committed in future life, that none can be sinners, any more than because we have no account of good works that none will be righteous. And I know not but we are as destitute of any particular account of the latter as we are of the former. In this life, we do not suppose the sinner always actual in commission of crimes ; yet he is ever considered a sinner, till he becomes a saint, although in some instances he has fed the hungry and clothed the naked.

We sometimes find an objection, urged against the idea of punishment in future life, from a supposed necessity, that it detracts from the honor due to salvation through Christ. If punishment be necessary to salvation, says the objector, they are not saved by

Christ, which must be a subversion of the christian faith. Instead of Christ's paying the debt due to divine justice, they purchase deliverance by suffering the demand of the law. To a question of this nature it is replied, we do not believe the wicked suffer in this or the world to come to purchase salvation, or to satisfy a debt due to divine justice; neither of which are required, nor in the nature of things could be effected in this way.— We hold their sufferings are the natural consequences of sin, and that which sin requires as its wages; “for the wages of sin is death.” A state of punishment for good purposes may also be designed to humble and prepare for that instruction which the word of life gives, and the salvation that arises from faith in the gospel of Christ. The person who believes in salvation by grace through a Redeemer, and yet can understand, that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, may see how we reconcile the idea of future punishment with complete salvation through the efficacious power of gospel grace. If our light afflictions, which are but for a moment, in this life, work for us a far more exceeding and eternal weight of glory without lessening the honor of salvation by Christ, cannot afflictions in a future state be productive of the same end, and be understood with the same consistency in the divine economy of grace? “We glory,” says the

apostle, "in tribulations ; knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us." Here he happily unites the effects of tribulation with the gift of the holy Spirit, and considers the effects of the one not to dishonor the operation of the other. Future punishment is, therefore reconcilable with the atonement of Christ, on the same principles which reconcile punishment in the present life.

Shall we now attend for a few moments to the common idea that there can be no change after death ? This many conclude is as true as the Bible, and yet in the Bible we can nowhere find it. On account of this idea, sudden death is considered alarming, because it gives no opportunity for repentance. Jeremiah, it appears, was entirely ignorant of the idea. He says in Lam. iv. 6, "For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her." Had he thought Sodom was doomed to endless misery, would he have considered the punishment of any other people greater ? Again, the Sodomites had no time for repentance at their death, for their overthrow was *as in a moment*. The daughter of Jerusalem had a fair

opportunity for repentance ; yet he thought their punishment was greater than the punishment of Sodom.

The idea of no change after death must introduce all men into another life as they leave this. None can be any more holy than they are here, nor any more miserable. The idea therefore, opposes the sentiments of its own advocates.

As it respects the nature of future punishment, I think we have no reason to doubt but what it is designed for good and benevolent purposes, as is the chastening rod of our heavenly Father in this life. A punishment to satisfy a certain notion of vindictive justice, when that justice can never be satisfied by it, we have no reason to believe from scripture or from what we know of the character of God. We read that God commended his love to sinners ; that he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life ; and that the Lord is good to all, and his tender mercies are over all his works. It is difficult to believe all this, and believe God punishes without a good and benevolent design.

Some ridicule the idea of there being any repentance in hell, or any mercy in so doleful a prison. But the strength of their ridicule is founded on certain imaginary ideas in the public mind, that never was supported by revelation. Does the Bible tell us of one partic-

war place, called hell, prepared from all past eternity, for the purpose of punishing wicked people in the future state? It is presumed, no such account can be found. Jonah who understood the word as well as modern commentators applied it to his prison in the whale's belly. Here we find one local hell, where there was repentance, and prayer that was heard and accepted; and from whence was salvation. All this in one particular account, which we have of hell. David says, "The sorrows of hell compassed me about." Here he speaks of it in the past tense, which no doubt is to be understood of deep affliction. Psalm lxxxvi. 13, "For great is thy mercy toward me; thou hast delivered my soul from the lowest hell." On this passage let it be remarked, there are more hells than one, or there could not be a lowest. We have also another instance of salvation from hell, not merely the body, but the soul from the lowest one. In Hosea xix. 14, "I will ransom them from the power of the grave." The original *sheol* rendered *grave* is said to be the only Hebrew word translated hell in the Old Testament. Here is a promise of redemption from hell, though many christian people think the idea contemptible. In Revelation we are told Christ has the keys of hell;—can they be in better hands?

From the scriptures that we have examined as well as others that might be produ-

ced, it is evident any place of confinement and trouble might be called hell, whether in the present or future state ; and likewise, any deep affliction and sorrow of heart. Many sinners have been saved from hell in this life, then why ridicule the idea of salvation from hell in another ?

Some refuse to credit the idea of any being saved from hell, because they say it makes it like the papal purgatory. But as ridiculous as they fain would make this idea appear ;— yet many of the same persons can swallow the papal notions of a hell of endless misery. They find no objection to this faith, because the pope holds it forth ; yet ridicule the idea of future disciplinary punishment, because they say it resembles purgatory. But how does future punishment resemble purgatory any more than present punishment ? I believe in salvation from hell in this life as well as in another. Then why is not this state as properly a purgatory as the future ? But neither of them are like the papal purgatory, till we look to the pope and his associates for the pardon of our sins.

As it respects the idea suggested in the first Lecture that future punishment will be *in* the day of judgment and not after it, I would now add, it seems according to every representation of scripture. The angels that kept not their first estate are reserved in everlasting chains under darkness unto the judgment ;—

which bounds all the information we have of their darkness or their chains. Should we admit the latter part of the 25th chapter of Matthew as an account of the general judgment, it is observable, it says nothing of the closing of the judgment at the time of the separate sentence of the righteous and the wicked, unless it be implied in the use of the ambiguous terms *everlasting* and *eternal*. Many able writers have abundantly shown that these terms do not represent duration definitely but indefinitely. They would, therefore, be far from proving an irrevocable sentence.

One very important reason why I do not believe any sentence to condemnation irrevocable or endless is because I read of the destruction of all sin, and the justification of life upon all men. See Rom. v. 18 to the end. "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound, but where sin abounded, grace did much more abound ; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Many scriptures might be produced, as most of my hearers are undoubtedly very

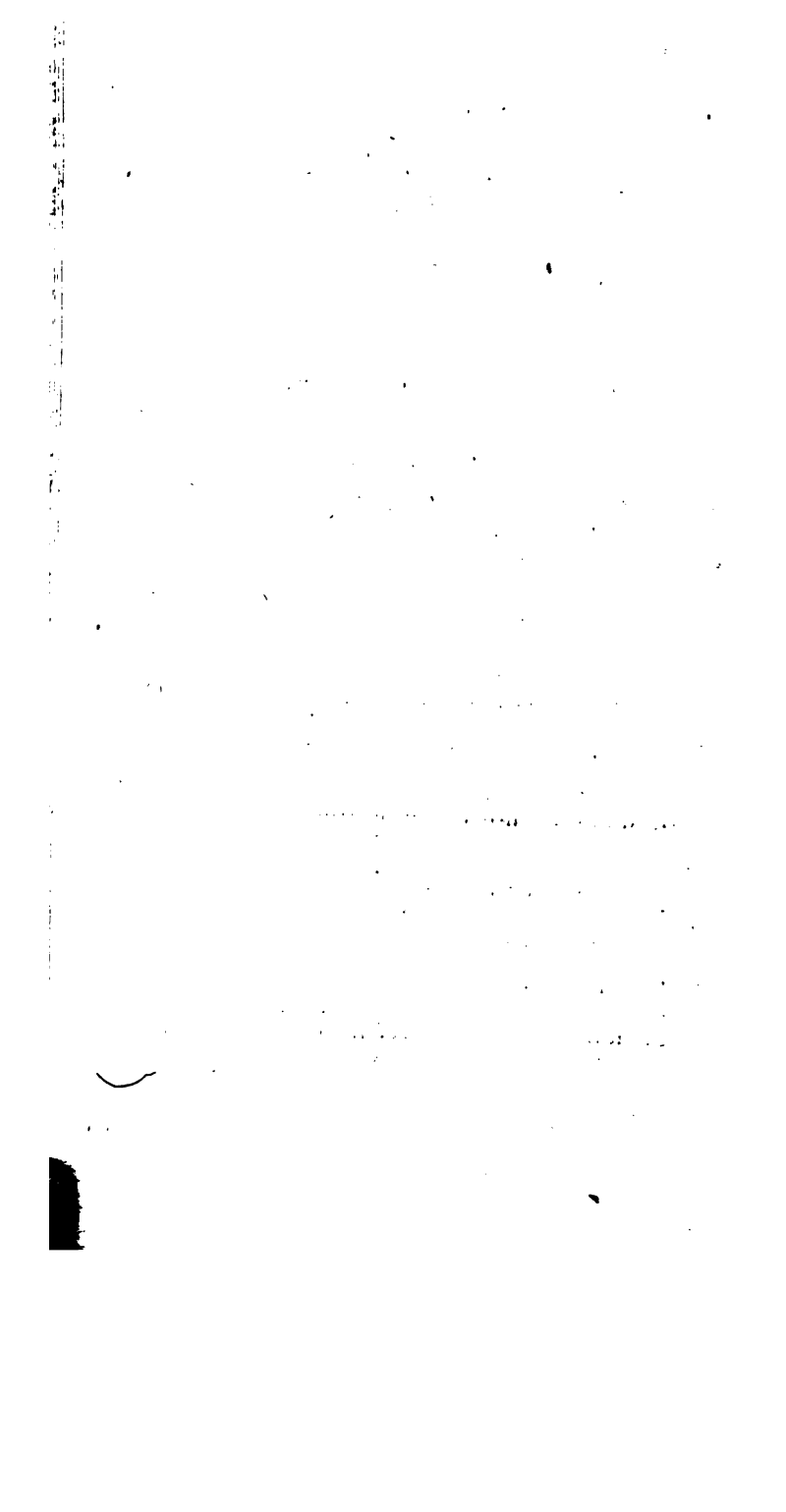
sensible, to substantiate the doctrine of the passage already rehearsed in your hearing.— These all go to prove the universal destruction of sin, universal reconciliation, and universal salvation, which must be the end of all death, pain, misery, and woe. “The heathen are given unto Christ for his inheritance, and the uttermost parts of the earth for his possession.” Will he endlessly reject his own property? “*All that the Father giveth me,*” he says, “*shall come to me, and him that cometh he will in no wise cast out.*” Will there be a judgment of condemnation after this? I find no such account, nor have I reason to believe it.

I have now finished what I contemplated in the present discourse according to what the scriptures appear plainly to teach. This labor I submit to the candor and impartiality of my hearers, under the directing spirit of the Lord, hoping it will not be altogether in vain.

AMEN.

HYMN.

- 1 ATTEND, ye sons of men, give ear;
The Lord has told you whom to fear,
Not those who can the body kill,
Where bounds the utmost of their skill;
- 2 But fear the Sovereign in whose hands
The soul that leaves your body lands;
Who first can kill, and then destroy
All fancy'd hopes of bliss and joy.
- 3 Slight not the threatenings of his word,
That pain and woe be your reward;
But serve the living God of power,
Who sees and guards you ev'ry hour.
- 4 Fear God with reverential awe,
And well regard his righteous law;
Since vengeance to his throne belongs,
To recompense the sons of wrong.
- 5 Fear God, ye rash; ye fools be wise;
Let not offences justly rise;
Restrain your tongues, and guard your hands,
Obey and do his just commands;
- 6 Lest when before his judgment seat,
You, a worse punishment, shall meet
Than sinking in the surging wave,
Drawn by a millstone to your grave.
- 7 Lo! see the light of heav'n extend;
Jesus in flaming fire descend;
His troubled foll'wers quickly blest,
For heav'nly guards secure their rest!
- 8 Tremble, ye sons of vengeance, now;
Vengeance returns to meet your brow,
From the bright presence of the Lord,
Destruction is your first reward.



LECTURE III.

Delivered June 26.

ON THE IMMORTALITY OF THE SOUL, AND CHRIST'S PREACHING TO THE SPIRITS IN PRISON.

1. GENESIS i. 27.

So God created man in his own image : in the image of God created he him.

2. MATT. vi. 9.

Our Father which art in heaven.

3. MATT. v. 45.

That ye may be the children of your Father which is in heaven.

4. MALACHI ii. 10.

Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

5. ACTS xvii. 29 30.

Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device: And the times of this ignorance God winked at; but now commandeth all men every where to repent.

6. HEBREWS xii. 9.

Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

7. 1 PETER iii. 18, 19, 20.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God ; being put to death in the flesh, but quickened by the Spirit : By which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

8. 1 PETER iv. 5, 6.

Who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

WE find no passage of scripture that expressly states, man possesses an immortal soul. The idea is not then to be expected from express testimony, but to be gathered by inference or deduction from scriptures that seem to embrace or allude to this sentiment. Although this idea is commonly held in the christian church ; yet we find, it is not universally allowed. Its disallowance is necessary to the future annihilation or non-existence of the wicked ; and consequently must be embraced by all who hold that doctrine. Man therefore, in his sinful state, according to that sentiment, possesses nothing to be saved, but looks for something given in regeneration, that is fit for salvation in life and immortality. When Christ came to save mankind, what, according to that doctrine, was there for him to save but mortality and dust?

—things which cannot inherit the kingdom of God? Surely nothing of a durable nature; nothing that can inherit the kingdom of God; and consequently he saves nothing, for he found nothing to save. If he give the creature a new immortal soul, it could not properly be said to be “born again.” Its condition would appear more like generation than regeneration; an original birth than a second one.

Man, according to the scriptures selected, stands in a certain relation to his Maker; and from this relation, we may infer some things concerning the nature of his existence. Let the inquiry now be made, what we may understand by man’s being created in the image of God? The idea of an image is that of likeness and resemblance. But God is not like corruptible things. Man, we read, was formed of the dust of the ground, with an assurance that he should return to the source from which he was taken. Can this formation be in the image of God? If so, why would not silver or gold graven by art or man’s device, represent a just figure of this image? It is evident, it can of man in his earthly formation.

God is invisible, yet it is seen he exists, by visible created objects. So man meditates, reasons, approves, disapproves, plans, and designs; but the immediate origin or source of these is as invisible as our Creator. That which is the source of our thoughts, reasonings, &c. is what is usually termed *the soul*;—

sometimes *spirit* ; and in respect to this is man to be considered in the image of his Maker. If we could attach any ideas of form or shape to the soul, we might likewise of God, of whom we conclude man in this respect is an image.

When it was said Adam begat a son in his own likeness, after his image ; and called his name Seth, we consider ourselves instructed to believe, Seth possessed the features and form of our first earthly progenitor. But when it is said, God created man in his own image, as we can have no idea of form or shape concerning our Creator, so we cannot suppose this image relates to any visible figure whatever. It cannot relate to an infallibility of nature ; for though man was declared to be very good, in common with the Creator's works, he was not infallibly so. God is infallible, but man is fallible. It does not appear that any thing of a perishable nature, can possess the image of God. As the image spoken of cannot relate to form or shape, if we admit one perishable thing to be in the image of God, what rule have we by which we can exclude any other perishable thing from this title ? I know not any. It appears, therefore, evident that man possesses an immortal part, in consequence of being created in the image of God. He is constitutionally fitted for happiness, and when in any degree miserable, it is by disorder, and not from original constitutional nature.

Perhaps it will be asked how disorder can be attached to that which is constitutionally immortal? It evidently cannot, but by being united with different principles. Gold or silver can be debased by the alloy of baser metal; but still loses not its own innate quality, so but what it can be refined, and be pure gold or silver as it originally was. Wicked men are compared to debased silver. "*Reprobate silver shall men call them, because the Lord hath rejected them.*"

It is conceived any thing may be properly termed immortal that has not the seeds of dissolution in its nature; yet always dependent upon the Deity, and may by his power be destroyed. God is the only being that does or ever can possess an independent and undervived immortality.

When man was first created, he was said to be in the image of his Maker, but when *formed* of the dust of the ground, there was no mention made of the image, and undoubtedly because his formation did not at all relate to it. We sometimes hear of man's losing the image of God by what is called "the fall;" but there is no mention made of it in scripture, nor have we reason to allow the idea. God is yet the Father of all, though not the Father of wickedness or corruptibility, as is easily proved from the scriptures, we have selected for this purpose.

We find that notwithstanding the transgression of man, he is taught to pray, saying,

C*

"Our Father which art in heaven." If God be our father, it follows that we are his children; and if children, the image in which we were created is not lost by sin. Christ exhorts the people, saying, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." If from this text, the inference be drawn, that of doing these acts of kindness constitute us the children of our heavenly Father, a disregard of them would deprive us of this privilege, it is still plain to be seen that God is the Father of them all, without any reference to their loving or hating, blessing or cursing. The text, then, contains, apparently a contradiction. God is the Father of all; consequently all are his children; and yet, they are not his children, without loving and blessing their enemies, and praying for them. Let these ideas distinctly appear in their proper place, and our subject is clear. Those that are not the children of their Father, for the want of his love and kindness, are not his children in respect of character, and in this respect only; for they do not the works of their "Father in heaven, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." In this sense Jesus denied the Jews; "If ye were Abraham's children, ye would do the works of Abraham."

By this we are not to understand, they were not the descendants of Abraham, and by natural descent his children.

The prophet Malachi asks, "Have we not all one Father? hath not one God created us?" According to the following words he seems to take the questions for granted; but his additional question implies that the children of this one Father are wicked. "Why do we deal treacherously every man against his brother by profaning the covenant of our fathers?" It does not, therefore, appear that the image of our heavenly Father is lost, or rather annihilated by our dealing treacherously, or profaning the covenant of our progenitors, though the impropriety of such conduct is very visible and striking.

St. Paul's words on this subject are very express; "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver, or stone graven by art or man's device." Does not the force of this passage plainly rest on the natural idea, that there is a similarity of image between a father and his offspring? And as there is no gold, silver, or stone in the composition of man, is it absurd to worship these as God if man be his offspring? It would be very absurd, if man in his earthly frame or capacity be considered the offspring of God; much more so, when we consider this offspring to be a nobler gift of our Maker. Moses was exceeding careful to caution the peo-

ple against the idea of any similitude or image discernible by the mortal eye, when he enforces the worship of God. See Deut. iv, 15; 16, 17, 18, 19, "Take ye, therefore, good heed unto yourselves (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female; the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air; the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven."

With this scripture we may now reason from cause to effect. When God appeared and spake to the ancient Israelites, they "*saw no manner of similitude.*" Therefore man, as the offspring and image of God, exhibits no similitude that can be seen.

But St. Paul determines the sense in which God is to be considered our Father, and we his offspring in Hebrews xii. 9, with great clearness of language. "Furthermore," says he, "we have had fathers of our flesh, which corrected us, and we gave them reverence; shall

we not much rather be in subjection to the Father of *spirits*, and live?" Here we learn the distinction between our earthly fathers and the heavenly Parent. Those are fathers of our flesh, and this, the Father of our spirits. The fathers of our flesh are mortal, and so are their offspring. The Father of our spirits is immortal, and, what then are his offspring? Does immortality beget mortality, or can God be the Father of perishable nature?

There is one passage that says of God, "Who only hath immortality." But if this be considered proof against the immortality of the soul, it is equal proof against man's ever becoming immortal, and likewise of the immortality of all celestial beings.

God is independently immortal, possessing an underived existence, which cannot be true of any created being, in its highest state of perfection. When we read the whole text, we find it does not exclude immortality from others, but excludes the idea of that perfection in the most happy condition of creatures, that belongs to the Creator. "Who only hath immortality dwelling in the light which *no man can approach unto*." No man can reach the perfection of God or his independent immortality.

When it is said, "the soul that sinneth shall die;" "destroy soul and body;" "save a soul from death," &c. we are not to understand this death or destruction to be a cessation of

existence ; but a deprivation of spiritual life, which we, undoubtedly, are ever to look for as the wages of sin. Hence the soul or spirit of man may be perishable as it respects virtue and felicity, but not in relation to existence.

We will next turn our attention to the account St. Peter gives of Christ's preaching to the spirits in prison.

If it be proper to understand this account according to the plain import of words, these ideas are evident :

1. That Christ who is just, suffered for the sins of the unjust, to bring them to God ; and being put to death in the flesh, showed the power of the resurrection in the body that died, by the spirit.

2. By this quickening spirit, the power of the resurrection, he went and preached unto the spirits in prison, being then able to prove the doctrine of the resurrection, in his own person.

3. This preaching was after he was quickened by the spirit, or arose from the dead.

4. Those spirits to which he preached, were the spirits of the antediluvians, who were disobedient in the days of Noah.

5. The design of this preaching was to give them the privilege, when judged according to men in the flesh, or as if they were present in the flesh, of living according to God in the spirit. Without this privilege, they must unavoidably be condemned.

These ideas appear as clearly expressed in this account of St. Peter's, as any thing we can gather from any scripture whatever. But some will not assent to them, because it proves an alteration after death, and the possibility of receiving divine mercy. Others do not allow them, because they find in them a bar to the immediate felicity of all men when they enter another state of existence. One, strongly attached to the sentiment of an unalterable state, fixed on all at death, will say, it is a dark saying. Another, who can find his sentiment in almost any language, will profess to see a beauty in it, according to his system, which few are able to discern. But if St. Peter did not mean as he said, we have no reason to believe he intended to be understood, for no language is less ambiguous, than his in this particular account.

The common opinion is, that Noah, who in a certain place is called a preacher of righteousness, performed this preaching, in his day, to the antediluvians, whose spirits are now in the prison of hell. The quickening spirit of Christ in Noah, dictated the preaching. But when we turn to the account, we find nothing said of Noah's preaching. All that is said of Noah, is, that the spirits were disobedient, when once the long suffering of God waited in his days.

It is said of Herod, 'he ~~saw~~ forth and slew all the children in Bethlehem, from two years old and under.' We therefore conclude he

did not go himself. • Christ, speaking of his disciples, says to his Father, “As thou hast sent me into the world, even so have I also sent them into the world.” But in this account of Christ’s preaching, it does not say, he *sent* and preached to the spirits in prison, but it says he *went*; and yet, strange to tell, it remains a disputable point among us, whether he *sent* or *went*!

It does not appear that Christ himself preached to the antediluvians in the days of Noah, nor do any attempt to support the idea. It is then evident from this consideration as well as the connexion of St. Peter’s account, that he preached to them after they had departed this life. And if he preached by the spirit that raised him from the dead, he undoubtedly preached after his crucifixion and resurrection. He preached to them that they might be judged according to men *in the flesh*. This seems to imply, they were not in the flesh. If they were, this object would be useless; for any one may be judged according to the state in which he is, without hearing the preaching of the gospel. Indeed a man can be judged in no other than the state in which judgment finds him. The term *flesh*, applied to Christ, when it was said he was put to death *in the flesh*, is understood of his natural body. Ought not the same phrase, applied to the spirits in prison, in the same account, to have the same meaning? Various scriptures have been brought, which have no con-

nexion with this subject, to show that it means something else. And in all this, it yet remains to point out a proper application.

"The gospel," says St. Peter, "was preached to them that are dead, that they might be judged according to men in the flesh." The query is, whether these dead were in the flesh or not. The natural construction of the words carry an idea that they were *not in the flesh*. If they were not in the flesh, it is easy to understand what is meant by the dead; not those who were dead in sin only, but they who have departed this natural life. This plainly agrees with every circumstance of the whole relation. If by "the dead" we are to understand the dead in sin, naturally alive, why did the apostle particularize a certain class, namely, the disobedient in Noah's time, and say, "For, for this cause was the gospel preached to them that are dead," when the gospel had never been preached to any, but those who were dead? The proposition is too universal to be embraced in so particular an account.

We find *the dead* are mentioned in connexion with *the quick*, which does not favor the common mode of interpretation. The phrase *quick* and *dead* is found in Acts x. 42, and 2 Tim. iv. 1, besides in St. Peter; in all of which places, Christ is called the Judge of both. If we understand the quick and dead to be those who are living and

dead in a natural sense, both classes would include all mankind, according as other scriptures state that Christ is the Judge of all. But if we consider them in a spiritual point of view, they would be considered to embrace those in this life only. St. Paul's words in Rom. xiv. 8, 9, seem to add light to this subject. "For whether we live, we live unto the Lord : and whether we die, we die unto the Lord : whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of *the dead* and *living*."

An opinion has lately appeared in public, by one who appears not satisfied with the common opinion, nor the literal construction of the words of St. Peter, that the preaching said to be to the spirits in prison, who were disobedient in the days of Noah, was in reality by Christ, after he arose from the dead, to the Gentiles, whose character was like the character of the antediluvians. But to this ingenious author we are altogether indebted for the sentiment. St. Peter who undertook to tell us who those spirits in prison were, makes no mention of the Gentiles in his description. He says, Acts x. 40, 41, "God raised up Jesus the third day, and shewed him openly ; *not to all* the people, but unto *witnesses* chosen before of God, even to us, who did eat and drink with him after he rose from the dead." By this it does not appear

“he went” and preached to the Gentiles at all, and at the most to but very few, but *sent* his disciples, saying, “Go, and preach the gospel to every creature.”

The ideas which St. Peter expresses on the subject, that we are now considering, though indited in clear and expressive language, are opposed by the ingenuity of those, whose sentiments do not accord with what he has expressed, in various and singular ways. To consider all these would exceed the limits of the present discourse. A few, however, we will notice. It is asked, if the meaning be according to the ideas expressed in this Lecture, held by Mr. Winchester and others, why Jesus Christ never mentioned the subject in any of his discourses? why is it not mentioned by any other of the Apostles? It is further observed, that the prophets nowhere predict any such event; and yet no event which is made the subject of prophecy, is of more interest and importance than this. In reply to such remarks it is asked, if we admit the ideas contained in these questions, whether the questions should be considered of force to do away the plain testimony of an inspired Apostle? Do they contain any evidence against him? No. Is the testimony of a man of truth to be denied or turned into a figure, because a number of others, acquainted with the same facts, bear no testimony against him? but are silent when he speaks in their presence, or writes to their know-

ledge? Let every one judge for himself. If we admit the intended force of such questions, it would afford a very unfavorable precedent for many other cases. The resurrection of Lazarus, after he had been dead four days, is related only by St. John, and not so much as mentioned by three others who wrote histories of Christ. I think no one will contend, that either Matthew, Mark, or Luke, who wrote before John, has related a miracle more striking and important than this. But who ever thought of considering this account merely an allegory, because the only authority we have of the event is the testimony of St. John?

Who is prepared to say, Christ never informed his disciples, before or after his resurrection, of his preaching to the spirits in prison? St. John gives us to understand, he did many other things besides those that were written. But it is said, St. Peter barely throws an allusion to the subject.—The more in our favor; for it makes it evident the brethren generally understood it by previous information, though the account was not transmitted to us; it was consequently no new thing to the ancient churches, although St. Peter be *our* principal informer.

Respecting the prophets and other Apostles, is it certain they alluded not to the subject under consideration? What shall we think of the following passages? “Now, that he ascended, what is it but that he also de-

scended first into *the lower parts of the earth?* "He that descended is the same also that ascended up far above all heavens that he might *fill all things*," Ephe. iv. 9, 10. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river, even to the ends of the earth." What can this be but complete universality of dominion over all living upon the earth? The next words, "As for thee *also (something else it seems)* by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water. Turn ye to the strong hold, ye prisoners of hope," Zach. ix. 10, 11, 12. A number of passages of a similar nature to these might be added, of which I see no propriety in saying, they have no allusion to our subject.

Another question sometimes suggested to weaken the literal import of St. Peter's account, is, why should Christ preach to the spirits of the antediluvians and not to those that followed from Noah to Christ? Answer, who knows but he did? Does an account of a man's preaching, at a certain time, to a people described, prove that he never preached to any other people, at another time? No more does St. Peter's account prove that Christ never preached to other spirits, after their departure from this life. There is certainly a

beauty in this account, as it embraces most of the oldest sinners of our race. But should we admit, Christ preached to no other spirits but these, as this is all the particular account we have, ought we to consider this of sufficient force to hold St. Peter's account an allegory in whole, or in part? Christ tells us of a truth, "Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta a city of Sidon, unto a woman that was a widow." Now we will introduce some theologian, who says he does not believe this to be a literal account. Why not? He gives his reason in this question; Why was not Elias sent to help other widows at the time of this great famine? Now if we cannot solve the difficulty this question presents, must we deny our Savior's account to be literal? None but one strongly attached to some opposing system would think of the idea. We have another similar instance. "And many lepers were in Israel in the days of Eliseus (or Elisha) the prophet, and none of them was cleansed saving Naaman the Syrian," Luke iv. 27. Is this to be disputed, because the lepers in Israel were not cleansed? Is it to be disputed that St. Paul was converted because many other cruel persecutors among the Jews were not? But it will be said he was a chosen vessel of the Lord to bear his name among the

Gentiles. Then comes the query, why not others, as well as Paul? Can we suppose he was the only one that persecuted the church ignorantly through unbelief? He is the only converted persecutor of this description, that has ever come to our knowledge; and yet we believe the account. Nor do we dispute, but others, like him, may have been converted, the news of which have never reached us.

To weaken the force of this passage, it is sometimes observed, these ideas are like the Papists. Respecting the truth of this remark, I am not now able exactly to determine. Not acquainted with their ideas on this particular subject, I am not able to tell how near it is like, nor how much it is unlike; but I conclude there is a difference. Whether there be a difference or not,* is not a subject of anxious concern. A truth should not be denied because a corrupted church holds it, any more than an error is made valuable because

* Mr. Winchester says, "The Romish *purgatory* is only intended for the better sort of their own members, who do not die under the guilt of any mortal sin; but all others are condemned to hell, from whence they declare there never was one delivered, nor never will be to all eternity, or so long as God exists. And as for those spirits in prison mentioned by St. Peter, they suppose them to be the spirits of the righteous which were kept in *Limbo*, until the coming of Christ to preach to them, and release them, which false notion is expressly contrary to the very words of the Apostle, for he declares that those to whom Christ preached, were the spirits of those who were disobedient in the days of Noah, while the ark was a preparing. Thus it may be easily made to appear that both the exposition of this passage, and the general doctrine which I would deduce therefrom, are entirely opposite to the decisions of the Church of Rome." See Lectures, Vol. 2, page 371.

it is popular. The testimony of scripture speaks its own language; and those that would be instructed by it, should hearken to its voice. Should we admit curious and ingenious questions to weaken the plain import of scriptural declaration, we shall find revelation to be but a very scanty source of intelligence. Care should be taken not to sell truth for error, however plausibly communicated. "Prove all things," says an apostle : "hold fast that which is good."

AMEN.

HYMN.

- 1 If God our heav'nly Father be,
Then we his offspring are ;
The gift of immortality
The sons of Adam share.
- 2 Would ever Christ the lost regard
As objects he would save,
And them receive as his reward
Which could no value have ?
- 3 To say there's nothing good in man,
Declares the Lord unwise,
Who came to save what never can
The least good thing comprise.
- 4 But since he came the lost to save,
To call the wand'rer home ;
It proves they must some value have,
Or never could they come.
- 5 Now let our souls our Maker praise
With grateful songs of joy ;
Who gave us gifts their powers to raise
In such divine employ.

LECTURE IV.

Delivered August 21.

ON THE EVIDENCES OF CHRIST'S RESURRECTION.

ST. JOHN XX. 29.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed : blessed are they that have not seen, and yet have believed.

THE doctrine of the resurrection of Jesus may be considered the strength of the christian faith. If proved true, revelation and christianity cannot fall ; if false, no friendly hand can support it. A subject, therefore, of greater concern and more interesting importance, can no where be found, than the one which is now the subject of our contemplation.

This doctrine as a matter of faith is addressed to our consciences or reasoning powers, first, through the medium of external testimony by those, who by their sensitive faculties, were eye and ear witnesses : and, secondly, by an internal testimony, arising from experience in the fruits of that faith in the doctrine, which teaches its propriety, con-

gruity, and benevolence. The resurrection of Jesus is not to us an object of sight, but a subject of faith. We are, therefore, dependent for its truth, on the honesty and skill of faithful witnesses ; and as these witnesses live not in our age, we are again dependent on the genuineness and faithful transmitting of the histories that contain the account which those witnesses testified. These considerations open to us, that it is needful, in the pursuance of this subject, to consider the following statements :

1st. Many circumstances render it evident, that our histories of this event are substantially correct, and were written in the apostolic age.

2d. The resurrection of Jesus was of such a nature, that the original witnesses were able to judge whether it was true or false.

3d. There was a sufficient number to authenticate the relation.

4th. In relating the resurrection they either exercised the part of enthusiasts or impostors ; or else they were true and honest men.

Respecting the first of these statements, let us first attend to the manner in which the Evangelists would have us understand, they give the history of Christ. St. Luke informs us in his first chapter, 1st, 2d, and 3d verses, in the following manner ; " Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they de-

livered them unto us, which from the beginning were eye-witnesses, and ministers of the word ; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus." We find, St. Luke here does not state, that an infallible inspiration dictated the language of his history, but he wrote as one, "having had perfect understanding from the very first," as the transactions were delivered by those "which from the beginning were eye-witnesses, and ministers of the word." No person can reasonably suppose this account of the Evangelist's incredible ; for he pretends to nothing remarkable or unusual, respecting his receiving the history, and writing it ; yet he assures us as one that is interested in what he wrote, that he was acquainted with his subject.

St. John says ; "That which was from the beginning, *which we have heard*, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life ; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us ;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father, and with his Son Jesus Christ," 1 John i. 1, 2, 3. This testimony of St. John's well accords with St.

Luke's. It plainly shows they wrote as eye and ear witnesses of what they saw and heard; or from the mouths of those that were. We need not expect inspiration would be given to write history, because it was not needed. Superfluous gifts we do not find lavishly bestowed upon any, whether prophets or apostles.

Perhaps this concession may be thought to destroy all confidence in the writings of the Evangelists, as inspired truth. But if I read a text of scripture by my learning, does this destroy the inspiration of the text, because I do not read by inspiration? It is easily seen it does not. When we account a person sufficiently acquainted with letters to be able to read well, can we not place full confidence in his ability to read, without the aid of divine inspiration? If we can, then no such inspiration in this case is needed. If Jesus be the Son of God in whom he was well pleased; if he came down from heaven not to do his own will, but the will of him that sent him; it rationally follows that his doctrine and preaching was and is *infallibly true*. Nor have we reason to doubt the truth of the account we have of his life and doctrine, if we can feel persuaded, it was given by faithful witnesses, though this account be but human testimony, or divine testimony by human witnesses. We yield a full assent to the testimony of human witnesses, in the most important cases of temporal concern. From the force of such testi-

mony, the murderer is sentenced to execution, and accordingly shut out from all human society by death. Long periods of imprisonment many suffer for their crimes, who are condemned, solely by the force of human testimony. In such cases where the testimony is clear, our minds fully assent to the evidence. Now shall we make an exception in religion only, and say, the best of human testimony is doubtful? To disbelieve, in this case, we must believe what, in a great degree, is the most improbable; we must be extremely credulous for fear of being imposed upon in matters of faith. And this is true in all cases, when our faith turns on the side of improbability.

But if any doubt remains, whether the disciples would be able to remember all the transactions which they have recorded, it is to be recollected, our Lord promised them, that *the Comforter which is the holy Ghost, which the Father would send in his name, would teach them all things, and bring all things to their remembrance, whatsoever he said unto them.*

Respecting the integrity of the witnesses of Jesus' resurrection, we will attend in another place. We will now notice the marks of evidence that the histories of Christ's crucifixion and resurrection, were written in the apostolic age, and not since fabricated by impostors. If this cannot be decided to our satisfaction, it will be in vain to pursue our subject any

further ; for the greater part of the evidence lies in historic accounts. On this subject I quote the following. from Paley's *Evidences of Christianity*, page 74 and 75 :

“We are able to produce a great number of ancient *manuscripts*, found in many different countries, and in countries widely distant from each other ; all of them anterior to the art of printing, some certainly seven or eight hundred years old, and some which have been preserved probably above a thousand years.* We have also many ancient *versions* of these books, and some of them into languages which are not, at present, nor for many ages, have been spoken in any part of the world. The existence of these manuscripts and versions, proves that the scriptures were not the production of any modern contrivance. It does away also the uncertainty which hangs over such publications as the works, real or pretended, of Ossian and Rowley, in which the editors are challenged to produce their manuscript, and to show where they obtained their copies. The number of manuscripts, far exceeding those of any other book, and their wide dispersion, affords an argument, in some measure, to the senses, that the scriptures anciently, in like manner as at this day, were more read and sought after than any other books, and that in many different countries. The greatest part of spurious Christian writings

* The Alexandrian manuscript, now in the king's library, was written probably in the fourth or fifth century.

are utterly lost, the rest preserved by some single manuscript. There is weight also in Dr. Bentley's observation, that the New Testament has suffered less injury by the errors of transcribers than the works of any profane author of the same size and antiquity ; that is, there never was any writing in the preservation and purity of which the world was so interested or so careful."

"An argument of great weight with those who are judges of the proofs upon which it is founded, and capable, through their testimony, of being addressed to every understanding, is that which arises from the style and language of the New Testament. It is just such language as might be expected from the apostles, from persons of their age and in their situation, and from no other persons. It is the style neither of classic authors, nor of the ancient Christian fathers, but Greek coming from men of Hebrew origin ; abounding, that is, with Hebraic and Syriac idioms, such as would naturally be found in the writings of men who used a language spoken indeed where they lived, but not the common dialect of the country.

"This happy peculiarity is a strong proof of the genuineness of these writings ; for who should forge them ? The christian fathers were for the most part entirely ignorant of Hebrew, and therefore were not likely to insert Hebraisms and Syriasms into their writings. The few who had a knowledge of the Hebrew,

as Justin Martyr, Origen, and Epiphanius, wrote in a language which bears no resemblance to that of the New Testament. The Nazarenes, who understood Hebrew, used chiefly, perhaps almost entirely, the gospel of St. Matthew, and therefore cannot be suspected of forging the rest of the sacred writings. The argument, at any rate, proves the antiquity of these books ; that they belong to the age of the apostles ; that they could be composed indeed in no other." Thus far from our excellent author.

It is observable in the historic books of the New Testament, that there are many internal marks of honesty and fidelity, which no impostor would be likely to counterfeit. He would be apt to judge them more against his cause than in its favor. The noticing of Christ's brethren, who did not believe in him, could not be thought in the eyes of an unbelieving world to add much to the interest of christianity. It would be natural to say, if his brethren did not believe in him, can he expect to persuade others ? But the remark is a proof of the candor in which the history was written, and the confidence the writer had, that no truth relating to Jesus, would harm him.

The mention of Christ's words where he says, "Think not that I am come to send peace on earth : I came not to send peace but a sword," &c. no friend would be likely to

state of him, unless it were true that he spoke them. He would be apt to think, it would rather degrade, than add any thing of importance to him as the minister of peace. But the testimony of succeeding ages has proved these words true. His professed ministers have preached peace, but made war; they have preached endless division to be in the world to come, and divided many families here. The doctrine of christianity with all its blessings, has been attended with much mischief in our world, which the Savior foresaw and mentioned, and his faithful historian recorded. If these be thought to make against his benevolence, they plainly establish his character as a prophet, (for they have been fulfilled,) and his honesty in telling the bad as well as the good effects of his mission; likewise, the fidelity of his historian. But his benevolence is as clearly seen as his honesty, when we learn that these things were not taught by his example or doctrine, but come by a perversion of his instructions; occasioned by good principles, perverted by wicked hearts.

Impostors are careful to secrete all the disastrous consequences of their undertakings from their followers that are possible; and their followers generally are careful to exclude them from the histories of their masters; because these are always judged to be detrimental to the maintaining of supernatural powers. Impostors generally manifest themselves as

far as they think they can maintain in the public mind, in promising happy results to the efforts of their followers in all things. Human prudence conceives this the natural spur to action and zeal. Without it they know they must soon fall, because what is begun with fraud, must be maintained in deceit; for open truth destroys it as light destroys darkness. But Christ and his disciples used no care to secrete any calamity or mischief that has attended him or his followers; and many failings and weaknesses of the disciples, are recorded. All these are marks of faithfulness in the histories of Christ. In short, I think it is fair to state, no history, in internal marks of faithfulness, can exceed the gospels, and it is a matter of doubt whether any can be found to equal them. Now though a history may be believed without so many strong marks of faithfulness as the gospels contain, a small part of which I have now noticed, can any be false that has them?

The histories of Christ could not since be very materially corrupted, without discovery and detection. The learned inform us that a variety of copies, written long before the art of printing, have been found in countries remote from each other, and among a multitude of small differences, but very few make any alteration in the sense, and a still much less number in which jealousies are excited of interpolations or expungings. Besides, many ancient authors have quoted from the Evan-

gelist, which quotations agree with the reading of our modern copies. Thus it appears that our histories of Christ are substantially correct. We will therefore, attend to the second statement, that the resurrection of Jesus was of such a nature, that the original witnesses were able to judge, whether it was true or false.

Had it been our privilege to have been acquainted with a personage of noted character, like that of Jesus Christ for any considerable length of time; had we travelled with him from town to town, and from city to city, daily conversing with him, and hearing his public performances, which were in a manner so original that none could imitate them, for *he taught, not as the scribes*; had we been with him when he was taken, seen him tried, heard the witnesses against him, beheld him executed, and knew the place of his burial; then in three days had he shown himself alive, should we not consider ourselves capable of judging, whether or not, it was the same person? If we had the opportunity of handling him, conversing with him in the same familiar way as formerly, seeing the same original manner, which we never saw in any other man, and that for a satisfactory length of time, frequently for the space of forty days, could we suspect, for a moment, any room for deception? It is believed such a transaction is sufficient to convince the most incredulous, who should be an eye witness of its performance. As the

Jews were enemies to the progress of christianity, it is not likely, if it were possible, they would work any prodigy to make the disciples believe Jesus was alive when he was not. They would rather work a thousand to convince them he had not arose.

We find no evidence to suppose the disciples were more inclined to believe in the resurrection of Jesus, than we should of any one that should now rise from the dead. They could not, therefore be easily imposed upon. They supposed all was lost when Jesus gave up his spirit, though they had trusted, it should have been he who should have redeemed Israel.

Thomas, we learn, withstood to the last. Refusing the testimony of his beloved companions, he declared he must have more than ocular demonstration. He must put his finger in the print of the nails that tore his hands, and by a thrust of the hand the wounded side must examine. But Thomas asked too much. An address to the senses of seeing and hearing were sufficient for him, though he would not trust to these faculties of his brethren's. This circumstance occasioned the words of our text. "Jesus saith unto him, Thomas, because thou hast seen me thou hast believed : blessed are they that have not seen, and yet have believed."

This part of our subject that the disciples could not be deceived, appears as clear as any *reasonable* person could wish. They must

know as well as men can judge of any thing by their senses, whether Jesus arose from the dead, and showed himself by many infallible proofs. Now as we are dependent on the original witnesses for the truth of Christ's resurrection, we shall have our faith strengthened by finding a competent number. This introduces our third statement, that there was a sufficient number to authenticate the relation.

Should unbelief require thousands, reason teaches us that such a number is not needed. For the same methods that would invalidate the evidence of forty, would destroy the evidence of as many hundreds or thousands. There could no advantage arise from the testimony of a multitude over that of a few in a case like the subject we are considering, unless the multitude were divided into separate companies, and it was known, that each company had no knowledge of what the others had seen and testified. It is generally the case that there is less individual and independent examination where there is a multitude, than where there are few ; for the separate individual in such large society is inclined to yield something to the voice of many, without the care in examination to which he would be inclined, if sensible the whole subject depended on the testimony of a few or his own individual asseveration. The account of Christ's resurrection represents the witnesses as having excellent advantages in this respect. One or two women first saw him alive, and

proclaimed it to the apostles. These must be unbiassed judges of what they saw. One of the disciples alone was the next witness of this surprising but joyful event. Soon were the eleven favored with the sight of their risen Lord, which in most cases would be considered a sufficient number to authenticate any fact whatever. St. Paul's account is, "that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one born out of due time." In this account we find he was seen of above five hundred at once, and by a number of others besides, which to every reasonable man is a sufficient number to authenticate any fact, that can be relied on by human testimony.

Finding evidence in favor of the candor and honesty of the historians, that relate the resurrection of Jesus, finding that beyond a doubt his resurrection was of such a nature, that men by their senses could judge whether it was true; and finding a satisfactory number of witnesses, we will attend to the fourth and last statement of our subject, that in relating the resurrection they either exercised the part of enthusiasts or impostors; or else, they were true and honest men.

Perhaps the most plausible objection, that

infidelity can suggest against the christian system, is that its first promulgators were enthusiasts; and on this undoubtedly rest the minds of most, who discredit the resurrection of Jesus. Enthusiasm truly divests a person of reason, and will work the mind into almost any shape that can be imagined. There is hardly any thing of the marvellous so repugnant to reason, but what an enthusiast may believe it, nor any thing so crossing to the common feelings of humanity, but what they can voluntarily consent to suffer it. The good zeal of Abraham, the father of the faithful, never consented to a more crossing privation, than was actually suffered by the enthusiasm of those who sacrificed their living children to a Moloch of heated brass. No zeal of the present or past ages to prosecute any civil or religious purpose seems to exceed the zeal of the ancient Scribes and Pharisees, who compassed sea and land to make one proselyte, which was said to be made two fold more the child of hell than themselves. By reason of enthusiasm many undoubtedly have suffered martyrdom in a cause which they did not understand. And there have been many martyrs besides those who have suffered for the christian faith. Enthusiasm seldom discards the name of reason, but is always as far from it as it is from the truth, and the faith that is founded on good evidence.

On the subject of the apostles' testimony, we trust we shall be able to show many marks

of true faith that enthusiasm never in any cause embraced. At a time when men expect to be strenuously opposed and persecuted to death for propagating a system contrary to the common faith, they do not become enthusiasts, unless instigated by subtle and designing men, who calculate to act the part of impostors. No one can suppose that a person would work himself up into a faith of that which is not true, to which his knowledge never was propagated, and become an enthusiast by the bare suggestions of his own mind. We now go on the supposition, that he is honestly deceived, whenever he is wrong. Now should it be stated that the apostles were ignorant men, and of course suitable characters to be worked into an enthusiastic zeal for their master by his constant instructions, and easy to believe any thing marvellous concerning him ; it is replied that however true this may be, when they followed him, there was enough to cure them of this mental derangement, before an opportunity called them to witness his resurrection.

It is worthy of observation that the fire of enthusiasm, once checked and destroyed by complete frustration, seldom or never arises with the same persons in the same cause, unless by the force of new testimony and strength, from an unthought of quarter. When Jesus was crucified, instead of its being according to the expectation of his disciples, they were completely disconcerted and frustrated in every

calculation concerning him. Notwithstanding he frequently told them of his death and resurrection, Peter said, "Far be it from thee, Lord : This shall not be unto thee." Being so disappointed, as honest men, the disciples would never have engaged again in his service, had there not been a renewed manifestation of divine power. None of their former prejudices in his favor would be likely to stimulate them to a renewed devotedness to him, whose power proved weakness, and whose wisdom failed in the sight of all men. These prejudices would rather serve to sink him the lower in their esteem ; for they would think he was not equal to the confidence they once had in him. As honest men, there is hardly a shadow of evidence remains to believe, they could again engage in his cause, under such circumstances, without the artful insinuations of others, should we grant they possessed an enthusiastic spirit when they followed him. If Jesus arose not from the dead, he could not have stimulated them to bear record of his resurrection by the fire of a heated imagination, after they gave up all for lost ; for he was not with them. The Jews could not have done this, had they been disposed, unless they had continued faithful with them. There would then be a multitude of chances against, where there would be one in favor of their success in renewing a zeal that was once destroyed in the same cause, under the then existing circumstances. But

admitting it possible, which we do not, who, among the Jews or Gentiles, would support such enthusiastic folly, as to make them believe Jesus arose from the dead when he did not? The Jews well knew that such a trick would do more to build, than all they had done to destroy him.

We are able to vindicate the reasonable and candid conduct of the apostles, as we trust, from the reason and salutary effects of their doctrine, and the propriety of their walk in life. Enthusiasm always runs to some excess or other, in the habits of human life. We shall therefore, be able in some good degree to determine from the doctrine and lives of the apostles whether they were governed by cool reason or fiery enthusiasm. There is an instance of St. Paul's appeal to Agrippa that is worthy of notice, in the following language: "For the king knoweth of these things," speaking of the resurrection of Jesus, "before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done *in a corner*." Here St. Paul states to the king, that he must have been made acquainted with the account of Christ's resurrection, and urges it on a principle, that if true, must establish his character in the eyes of the king and all who heard him, but if false, must be one of the most barefaced impostures that ever was undertaken. *These things not being done in a corner*, was a very good reason for believing

the king had been made acquainted with the subject before. He appears, therefore, to handle his subject like a powerful orator and a reasonable man.

While the doctrine of christianity allows no excessive indulgences, it is careful not to impose unnecessary burdens. This is a point that few would undertake to dispute, and to which we believe enthusiasm did never strictly adhere. While the enthusiasm of religious sects says, come to us, *we only have the truth*, the reason of real christianity says, "Prove all things, and hold fast that which is good."

While enthusiasm requires the first born for the sin of the soul, reason asks, "What doth the Lord require, but to do justly, and to love mercy, and to walk humbly with thy God?"

While enthusiasm judges who are saints and who are sinners, who are God's people and who are the world's, whom God loves and whom he hates, who will be forever saved and who eternally damned, the light of real christianity says, "Judge nothing before the time until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." To expatiate largely upon this part of our subject, would much exceed the limits of this discourse. The candid christian, who is acquainted with his Bible, needs not a labored disquisition to prove that it embraces a series of lessons of reason, temperance, moderation, and sobriety. In short, it may be

remarked, the tokens of enthusiasm are far from being seen in the doctrine and lives of the original witnesses of Christ's resurrection. The only method left us by which we can now suppose ourselves deceived in the resurrection of Jesus, is by accounting his disciples impostors. To this hypothesis we will now attend.

To attribute the character of impostors to the disciples of Christ, would make them greater villains than have ever come to our knowledge among the human family ; because they must have exercised more art and worldly wisdom, than any other men. From history it appears, they were illy qualified for such an artful undertaking. When the boldness of Peter and John was seen on a certain occasion, it was perceived they were ignorant and unlearned men. James and John were fishermen, a calling by no means calculated to qualify them for such masterly exploits. Most of the disciples are said to be Galileans. Of one of the cities of Galilee where our Lord abode, the proverbial question was asked, "Can there any *good thing* come out of Nazareth?"

The Jews were aware that Jesus foretold of his resurrection within three days, and therefore used every precaution to prevent an imposition of this kind. They were sensible, that could a story like this be started, and the people generally be made to believe it, it would prove more to the damage of their tra-

ditions, than any thing that had then taken place. Had the disciples reported his resurrection without removing the body, the Jews would have been able to detect the fraud by producing it, and thus prevent a further spread of the report. To suppose they stole him by night, would be accounting the art of a few disappointed and disheartened individuals, to frustrate the power and policy of a combination of the first characters of the Jewish nation, who were before sensible of what the disciples would do. It seems it would take vastly more evidence to induce a rational man to believe this, than to believe the resurrection of Jesus with its present testimony. For the disciples to steal the body without the soldiers' perceiving it, would be impossible. The soldiers would not receive a bribe as that would endanger their lives ; and besides, the poverty of the disciples would disable them from succeeding in such an attempt. Truly the soldiers are said to receive money to report the disciples stole him while they slept, but it was with a promise from the high priests to be secured. This account presents nothing irrational. It carries the evidence of probability from the circumstances that attended it.

The remarks which I made relative to the authenticity of the sacred histories of Christ by their evangelical authors, will equally apply to the candor and honesty of the authors themselves. As good fruit is the evident pro-

duction of a good tree, so a history with internal marks of impartiality, carries within itself the evidence of being written by an impartial historian. All, therefore, that was said to prove the account of Christ's resurrection true, goes to prove that his disciples do not merit the opprobrious title of impostors.

A great manifestation of their honesty, which we believe was never known of an impostor, in any cause whatever, is they voluntarily submitted to a series of difficulties, losses, and sufferings, without the least expectation of any temporal rewards. Whatever men may do in a cause which they had heretofore espoused, in suffering losses, and afflictions by the force of prejudice or an enthusiastic zeal, we have no reason to believe from what we know of the nature of man, or the precedent of any known transaction, that an impostor will voluntarily encounter such difficulties without the prospect of adequate temporal rewards. It matters not in what the rewards consist, if they only be such as are flattering to the carnal mind. When an impostor foresees a long train of impending evils, naturally accompanying the execution of a scheme which he may devise, and which is destitute of attaining the prospects of temporal rewards, he will, indisputably abandon it in the first outset. But being once engaged, once come to public notice, pride and passion might induce him to pursue to considerable length, to suffer much in his labors rather than

abandon the whole scheme, knowing that a failure in one, would render every succeeding one equally fruitless. But we can hardly believe he would pursue to the extent the apostles did. No man, we think, would consent to suffer the loss of all things, and death itself, for the propagation of what he knew was not true, and what was probable to subject many or most of the believers to privations of a similar nature.

These things are evident concerning the apostles :

1st. They voluntarily espoused the cause of Christ, being sensible in the beginning that cruel persecutions and afflictions would be their constant portion in time.

2d. They expected no such temporal rewards as are flattering to the carnal mind.

These two points we will notice particularly ; for much depends upon them.


Perhaps some would imagine from the histories, that the disciples were rather unknowingly led into the difficulties in which they afterwards found themselves ; that they were engaged in the work before they were sensible what sort of opposition they had to encounter. When they were with Jesus it is to be acknowledged, they were ignorant of his doctrine, and how it would be received in the world. They did not realize the travail of their Master, nor the complicated sufferings of those who should faithfully follow him. Now if we implicate the disciples in the mat-

ter of the resurrection, we must suppose the fraud originated in their Master. Surely, if they were led unwittingly to espouse his faith. Allowing this, he could not support it, by his insinuations, longer, than till the time of his crucifixion. At that time, the disciples were completely frustrated in all their hopes concerning him, although he had before told them of the tragic event of his agonizing death. This eventful scene, in all human appearance, must, at that time, be the complete destruction of christianity. Had Jesus and his disciples been impostors, the disciples would have been likely to have thought at that time the fraud was stamped with everlasting infamy. They could not have entertained a hope, had it been ever so dear to them, of maintaining it to any advantage. At the best, they must know, that in engaging in the same cause, and opposing the same prejudices which their Master did, there was no probability of their escaping a fate as disastrous and direful as was his. This was a new era in their undertaking. Their Master was gone. One had openly and solemnly denied him, another had betrayed him. They were few and feeble, and their cause publicly contemned. The dying groans of their Master, his blood, his wreathing and agonizing body, his corpse pale and languid, were scenes, fresh in their memory, living to their sight, and melting to their hearts.

It was not now the business of the disciples

to continue in defence of a religion in which they had been engaged, but to revive one that every believer had given up for lost. To forever abandon it, could add no disgrace to what they had suffered. Therefore pride could not induce them to attempt to revive it. From such a feeble and dejected situation, and with such hazardous prospects, did the disciples of our Lord bear testimony to the resurrection of Jesus. They boldly and constantly maintained his doctrine. Under such circumstances was it ever known that impostors in the first outset hazarded so much in the prospect of their undertakings? Let an instance be brought, and this argument, which we now consider very powerful, will lose something of its force.

If the disciples were impostors, they knew that the progress of christianity depended wholly upon human exertion. Whatever might be their pretensions, in their hearts they could not expect any extraordinary interposition of divine providence in their favor. Every circumstance rendered it more improbable than otherwise. To hang their lives and whole fortunes in such a hazardous undertaking, upon a mere improbability, never could proceed from calculation. If their undertaking was not from calculation, it is difficult to conceive how they could be sufficiently cunning and artful to impose such a cheat upon mankind with so much success as christianity received. It is impossible it should be the



effect of mere enthusiasm. A blinded zeal in a deceptive cause, could not lead with sufficient art to establish what was established by the preaching of the apostles.

Should we find it necessary to grant the possibility of their imposing upon mankind the testimony of Christ's resurrection, which we do not, we will inquire, what did they expect that induced them to the practice of such a fraud? what in exchange for such a series of sufferings? If to others they promised immortality, and eternal blessedness in the world to come, they could not themselves be stimulated by these motives. Though the resurrection might be an animating and enlivening theme to others, it could be but a fanciful one to them if they were impostors, and knew it was false, or were not persuaded it was true. "A city not made with hands, eternal in the heavens; a crown of glory that fadeth not away," must be but visionary dreams to the first sufferers in the christian cause. All the rewards that they could look for, must be confined to their then present scene of suffering. Nothing else could possibly stimulate them to the arduous undertaking of commencing and building up the christian cause.

Can we conceive that a thirst for fame, would induce any villain under such circumstances, knowingly to hazard so much as the disciples did? But what fame had they reason to expect? The loud acclamations of millions? Rather disgrace and shame in a series

of suffering, terminating in some ignominious death. Their fame according to the most flattering of human prospects must be confined to the applause of a few obscure individuals. It would bear but a very small comparison with the infamy and suffering that the Jews in much malice would be likely to heap upon them.

All the rewards the apostles received, or according to their doctrine could expect, in this life, though such as would induce an honest man to do much, would flatter an impostor but very little. To account them honest, opens a large field of glory before them, when we connect their then present life with the future. But when we pronounce them impostors, we confine all their rewards to their temporal lives ; and these are of such a nature as would not be likely to flatter a character of this description. Worldly wealth and grandeur were not their objects. If they were, they had no prospect of attaining them, and must have abandoned the idea before they had advanced far in maintaining christianity. Worldly indulgences in word or deed, were not the characteristics of this religion, and could not, therefore, promise rewards to the disciples in their deceitful allurements. If these were their objects, their calculations were extremely unfavorable. They savor not of that wit and cunning that must necessarily be employed to maintain the christian system on false principles. The reward of honesty,

fidelity to their Master, and eternal life, must, then, be what stimulated them to the arduous work in which they were engaged, and which they zealously pursued till death. It follows, then, they were not impostors, but honest men, testifying what they had seen and heard.

Another argument in favor of the apostles, is, they adopted a new mode of living, contrary to the desires of corrupt hearts. The language of Paley in his *Evidences of Christianity*, pages 22 and 23, is worthy of notice on this subject. "*The nature of the case,*" says our author, "affords a strong proof, that the original teachers in consequence of their new profession, entered upon a new and singular course of life. We may be allowed to presume, that the institution which they preached to others, they conformed to in their own persons; because this is no more than what every teacher of a new religion both does, and must do, in order to obtain either proselytes or hearers. The change which this would produce was very considerable. It is a change which we do not easily estimate, because, ourselves and all about us, being habituated to the institution from our infancy, it is what we neither experience nor observe. After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and

correspondence with other societies. Perhaps their mode of life in its form and habit was not unlike that of the *Unitas fratrum*,* or of modern Methodists. Think then what it was to become such at Corinth, at Ephesus, at Antioch, or even at Jerusalem. How new, how alien from all their former habits and ideas, and from those of every body about them? What a revolution there must have been of opinions and prejudices to bring the matter to this? We know what the precepts of the religion are; how pure, how benevolent, how disinterested a conduct they enjoin; and that this purity and benevolence is extended to the very thoughts and affections. We are not perhaps at liberty to take for granted, that the lives of the preachers of christianity were as perfect as their lessons: but we are entitled to contend, that the observable part of their behavior must have agreed in a great measure with the duties which they taught. There was, therefore, which is all that we assert, a course of life pursued by them, different from that which they before led. And this is of great importance. Men are brought to almost any thing sooner than to change their habits of life, especially, when the change is either inconvenient, or made against the force of natural inclination, or with the loss of accustomed indulgences. 'It is the most difficult of all things, to convert men from vi-

* The Unity of brethren.

cious habits to virtuous ones, as every one may judge from what he feels in himself, as well as from what he sees in others.* It is almost like making men over again."

In addition to the quotation already rehearsed, we may observe that in all the relations which they give of Christ and his doctrine, they show no signs of fear that they should differ from each other; but each one relates as he has received. Had the whole christian system been an imposture, it would have been necessary for them to use every precaution against differences of writing and doctrine, lest the whole should fall on this ground. The objections, therefore, brought against christianity from differences of writing in some particular accounts, are evidences of the honesty of their authors, though in reconciling them, we may be some embarrassed. They evidently show that they were not afraid of any disadvantageous exposure, though they were not careful to consult each other in every thing they said or wrote.

From the labor to which we have attended in this discourse, we find evidence from the nature of the case, from the peculiar situation of the apostles, and from what we are able to gather from different sources, that the apostles of our Lord were not impostors, nor could they have performed what they did, wholly from the force of enthusiasm. We, therefore,

* Hartley's *Essay on Man*, p. 190.

aver they must be honest and true men. It follows of consequence, they spoke the truth according to what they knew. Of the resurrection of Jesus they could not be ignorant. It was a subject that required no more than common genius,—a common use of the senses to judge whether it was true or false. No high attainments in literature were necessary to qualify their organs of sight to enable them to know whether the risen Savior looked and acted like the person, they knew a few days before was crucified. Their sense of hearing could receive nothing from art, that would enable them more infallibly to discern between the voice of their master and the voice of another; nor did their understandings need the assistance of logical rules to determine whether he exhibited the same originality of manner after his crucifixion, which they had witnessed in him before. We learn that a sufficient number of faithful witnesses beheld Christ after his resurrection, and bore testimony of what they saw. Did then the resurrection of Jesus depend wholly on the testimony of a large number of witnesses, we are happy to find it as well authenticated as any fact of equal antiquity. But it does not. It has likewise other evidences to strengthen it.

The observance of the weekly sabbath among the followers of Christ, which is a day commemorative of his resurrection, is a strong testimony of the truth of this fact. This was noticed in the days of the apostles, and ever since that time has been observed. At no

late period of the world could this institution have begun, and, at the same time, find a place in the writings of the apostolic and the immediate succeeding ages. No one can suppose it would be instituted in commemoration of an event of the same age, unless that event was a fact. The first day, therefore, of every week affords us evidence of the resurrection of our Lord. It is not our concern in this case whether he commanded the day to be kept. It is sufficient to learn that it was, and has been constantly observed.

St. Paul writes that he delivered to his brethren what he also received, that Christ died for our sins according to the scriptures, alluding by the scriptures to the writings of the prophets. We may therefore expect his death and resurrection was the fulfilment of prophecy. This is mentioned in the New Testament, and affords an additional testimony to what has been offered. The fifty-third chapter of Isaiah and many parts of the Psalms, are directly on this subject. But these we cannot now particularly notice.

Though we believe the subject of the resurrection is well supported by the testimony brought forward in this discourse, my hearers are cautioned against supposing our subject nearly exhausted. There is much evidence that has not been mentioned; and some that has been mentioned, not fully exhibited. The accomplishment of all this, comes not within the limits of a single discourse.

As the resurrection of Jesus is the strength of the Christian faith, and a subject of the greatest importance and interest to all, it is hoped those who are so unfortunate as to entertain doubts of its reality, will carefully attend to the evidences now brought forward, and to such others as may come within their reach. Thomas, though hard to believe, was blessed, because he had seen : "blessed are they that have not seen, and yet have believed."

AMEN.

HYMN.

- 1 Why should we doubt and fear to trust
The record Christ's disciples gave,
As if their senses were accurst ;
Or else, like rogues they play'd the knave ?
- 2 Had we the Lord's disciples been ;
Oft heard his voice, and saw his face ;
Had seen him crucified for sin,
And knew in Joseph's tomb his place ;
- 3 Had we then seen him without fears,
Should we dispute to trust our eyes ?
Or had his voice address'd our ears,
Deem it a villain's in disguise ?
- 4 Can we suppose they were deceiv'd,
Who testify'd the Lord arose ?
And that in what they then believ'd,
They were what their deceivers chose ?

- 5 Shall we the foul impostor's name
Attribute to such men as Paul,
And say for worldly gain or fame,
They gave their fortunes, lives, and all ?
- 6 Would they be faithful to the end,
And glory in a Savior's cross ?
And nothing but a cheat defend,
With stripes, imprisonments, and loss ?
- 7 Or has the whole of sacred writ
Been form'd long since the Savior's day,
New model'd, chang'd by art and wit,
As though there were no better way ?
- 8 Believe all this, and you'll receive
More than a Christian eye can see ;
For want of faith you will believe
What reason says can never be.

LECTURE V.

Delivered October 24.

ON THE RESURRECTION OF THE HUMAN RACE.

1. LUKE xiv. 13, 14.

But, when thou makest a feast, call the poor, the maimed, the lame, the blind : And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

2. LUKE xx. 35, 36.

But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : Neither can they die any more : for they are equal unto the angels ; and are the children of God, being the children of the resurrection.

3. JOHN v. 28, 29.

Marvel not at this : for the hour is coming, in the which all that are in the graves, shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation.

4. ACTS xxiv. 15.

And have hope toward God, which they themselves also allow, that there will be a resurrection of the dead, both of the just and unjust.

5. ROMANS viii. 11.

But if the Spirit of him that raised up Jesus from the

dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you.

6. 1 COR. xv. 20—24; 35—44; 51—55 inc.

But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.

But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump; (for the trumpet shall sound;) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on

incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory. O death! where is thy sting? O grave where is thy victory?

7. 1 THESS. iv. 13, 14, 15, 16, 17.

But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

8. PHIL. iii. 21.

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

IN these passages of the divine testimony, we have the idea clearly expressed, that there will be a resurrection from the dead. Of this we have a physical evidence in the example of our divine Head. "Now is Christ risen from the dead, and become the first fruits of them that slept." This evidence is additional to that dictate of inspiration, which affirms the doctrine to be true. Respecting

the reality of the fact, therefore, however wonderful and mysterious, there can be no doubt in the mind of any person who believes in revelation. But respecting the process and manner of the resurrection; the form and power of the bodies, and the moral situation to which it first introduces them, our ideas may be very inadequate and faint. It is what our eyes have never seen. It is where our experience has never led.

The analogy of temporal things, used to prefigure it, would undoubtedly give us lively impressions of its process and nature, if we already possessed some just ideas of the operation, which, concerning it, is described. But this privilege is not ours at present. Perhaps the situation of our mortal state, would not admit it.

Under these embarrassments we must pursue our subject, if we pursue it at all, and acquire what we can learn from the written testimony of Jesus, and his Apostles. If it were ever proper for one to introduce apologies, for undertaking to discuss a subject beyond his understanding, I might make a multitude for engaging in this; but as I conceive they could be of no valuable use to my auditors, I shall therefore omit them.

Perhaps a better method we cannot more conveniently adopt in laboring this subject, than in seeking in the passages before us proper answers to the following questions:

1st. What are we to understand by the resurrection?

2d. Respecting the human family, is it universal?

3d. Are all raised at one time?

4th. "With what body do they come?"

5th. Are we to consider physical operations, though exercised by divine power, ever to be made the exclusive cause of moral effects?

The best answers we can give to these questions, from scripture and the analogy of things, will, no doubt, comprise the most correct knowledge we can, at present, obtain on the subject.

By the resurrection of the dead, we are undoubtedly to understand, the renewal of the same persons to life, who had ceased to live. To suppose, in the life to come, any thing different from this, would be to account something different from the natural import of a resurrection. If a new race of intelligent beings spring to life in what we account the resurrection, distinct from the present, and not at all from the composition of the present, how could they be called the children of the resurrection, in any sense different from us, on account of our original creation? What would theirs be but an original creation as ours was? No other that we can conceive. To this subject I conclude our fourth scripture alludes, which says; "He that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Second. Respecting the universality of

the resurrection, the scriptures are express. Such are the following: "Marvel not at this; for the hour is coming, in the which *all that are in the graves* shall hear his voice, and shall come forth." "And have hope toward God, which they themselves also allow, that there will be a resurrection of the dead, *both of the just and unjust.*" "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

In the sentiment here exhibited, the christian church of all denominations is happy in being united. And in this union we find one of the most important articles of the christian faith. We hope for life beyond the grave, and in revelation we find the assurance of our hope. Brightening prospect! hopeful assurance! how cheering to the mind! how animating to the soul, that God's vast intelligent creation shall eternally live! Live,—not in everlasting death, but in eternal life, in the unalterable love and holiness of the great Creator.

Third. The question now comes before us, are all mankind raised at one time? This may not be considered a question of equal importance with some others; but is worthy of examination in connexion with our subject. The scriptures before us, if they be not express on the subject, certainly seem to favor the idea, that we are not to look for the resurrection of all at one period or point of time.

When Christ exhorts the rich to call the poor, the maimed, the lame, and the blind to their feasts, saying, they cannot recompense, he observes, those that call them shall be recompensed at the resurrection of the just. If there be but one resurrection, *being recompensed at the resurrection of the just*, describes nothing different from *being recompensed at the resurrection*, which renders the phrase, *of the just*, useless. This construction is not according to our Savior's diction in general. Conciseness and meaning are the usual characteristics of his style. Had he said, *recompensed at the resurrection*, or *recompensed at the resurrection of the just and unjust*, we could not have inferred but one resurrection; but, when he said, *the resurrection of the just*, it seems to imply that there would be a time, when there would be a resurrection of the just only. Although Christ's words plainly favor this idea, yet it is just to remark, they are not to be considered as absolute proof. They do not contradict a universal resurrection at one time; but the closing words of the sentence, as before observed, could not, in that case, convey any distinct meaning.

In our second scripture, we have an allusion, that appears equally as strong as the one we have been considering. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." It appears to be a natural inference

drawn from this text, that some would not be accounted worthy to obtain that world of which he spake, nor a resurrection of the description like that which he gave. Any interpretation different from this, would render that part of the text which says, "they which shall be accounted worthy to obtain," entirely useless and unmeaning. It may be asked, if any be accounted unworthy to obtain the future world, how they can ever be raised from the dead? In answer to such a question, let it be remarked, we are not to understand by the phrase, 'that world,' mentioned in the text, eternity, but a certain period, known undoubtedly in the mind of Christ. The original* imports an *age* or *period*, and is not the common term used for world. The same word is called *course* in Eph. ii. 2. "Wherein in time past ye walked according to the course of this world." In the seventh verse of the same chapter it is used in the plural, and called *ages*.

Besides the two passages which we have now considered, I recollect no others that seem to carry the idea of any different periods concerning the resurrection, unless we consider the account of the first and second resurrection in the 20th chapter of Revelation in the same light. If we consider this account to be of a literal or corporal resurrection, it is full proof of the idea. But in this discourse,

* Αἰών, *ævum*, *seculum*.

I shall not insist upon it, though I am inclined to believe its meaning is literal, because we are sensible a great part of that book is written in figurative and allegorical language.

Some suppose, from St. Paul's words in the 15th of 1st Cor. that the resurrection of all, their emancipation from sin to holiness, and Christ's delivering his kingdom to his Father, are works immediately and inseparably connected with each other, as in the following language: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ, the first fruits: afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power." It is evident, in Adam all die a spiritual as well as a temporal death. And according to the text, it is as evident that in Christ the cure will be, in every respect, equal to the wound. But is there any necessity, because these are classed together in one verse, of considering them all fulfilled at one time? St. Paul remarks, *every man in his own order*. If the resurrection of all be at once, why did he mention any order? At the head of this order, he places Christ, the first fruits, whose resurrection was more than eighteen hundred years ago. Without mentioning any event coming between, his next words are, "*afterward they that are his at*

his coming," for the fulfilment of which event we still look. Then, we are told, cometh the end—when? When Christ the first fruits are brought, or when they that are his at his coming? I conceive there is no necessity of understanding either of these periods *the fixed time*, when Christ delivers up his kingdom. The word *then** in the 24th verse, in the original, expresses, more definitely, a posterior date than the original in the 23d verse, translated *afterward*.† It ought evidently to have read *afterward* or *after that*. The Apostle seems to add the 25th verse, as if purposely to guard against the error of synchronizing events, that ought to be understood to be separate. "For he must reign till he hath put all enemies under his feet."

The resurrection of Christ the first fruits, and of them that are his at his coming, are events which we consider very distant from each other in point of time; yet they are as closely connected, if not more so, in the sentence that expresses them, as the resurrection of them that are Christ's, and his delivering of the kingdom to the Father. This appears plain by reading the text according to the criticism which I have indulged upon it, and which, I trust, is too evident to be disputed. "But every man in his own order; Christ the first fruits; afterward they that are Christ's at

* EITA, postea, deinde, tum.

† EPEITA, deinde,

his coming. After that will be the end" (in lieu of *then cometh the end*) "when he shall have delivered up the kingdom to God, even the Father."

In the fourth place, we will attend to the question, "With what body do they come?" St. Paul, after addressing us with a boldness that would be indecorous from one of less authority, invites our attention to the field of nature. "That which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but naked grain,* it may chance of wheat or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body." One would naturally suppose from the description of the Apostle's, that the present body sown in death arises in a similar manner to wheat or some other grain that is sown; and, as every seed produces its own body, it takes in the resurrection a body of flesh and bones by the power of God, as the physical produce of the original body, which was sown in death. However embarrassed we may be in comparing this idea with what the Apostle has elsewhere expressed, still we know not, that we shall hardly be able to discover any sense to his words, if this be not his meaning. He says, "So also is the resurrection of the dead." Then he adds; "It is sown in corruption; it is raised in in-

* GUMNON KOKKON, *nudum granum*.

corruption : it is sown in dishonor ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Our present bodies are accounted corruptible ; and specially so, when sown in death. Grain is made corruptible, when it is sown, and by a quickening power, may it not be said to arise to an incorruptible state ? It undoubtedly approaches as near it, as any earthly thing to which is given a resuscitating power. When kept from too much moisture, it retains its virtue and life. It has, likewise, a spirituous property. In this its most perfect state, I think St. Paul meant to represent it as a figure of the spiritual body ; and, in its corrupted state, sown in the surface of the earth, a figure of the natural body. Then the grain is sown in corruption ; it is raised in incorruption : it is sown in dishonor ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown an animal body,* or a body possessing life, though itself corruptible ; it is raised a spiritual body ; that is, a body incorruptible, retaining the spirit and essence of the grain. "So also," says the Apostle, "is the resurrection of the dead." Man is sown† in corruption ; he is raised† in incorruption : he is sown in dishonor ; he is

* ΣΩΜΑ ΠΣΥΧΙΚΟΝ, *corpus animale*.

† The original of these verbs have no nominative case expressed.

raised in glory : he is sown in weakness ; he is raised in power : he is sown an animal body,* or a *body with a soul* an *undying property* ; he is raised a spiritual body.

When our Savior arose from the dead, he arose with a body of flesh and bones. As his flesh saw no corruption, the same body was quickened, with its natural features, no doubt, and the scars of his crucifixion. This was the resurrection of Christ, who is the first fruits of them that slept, the head of every man, the whole body, the church. Was this raised body of his with flesh and bones, a spiritual body? or was it what is called a natural body? With this body he appeared to his disciples, in a house, when the doors were shut. It may be remarked also that before his resurrection, he passed through a multitude unperceived, when they had led him to the brow of a hill to cast him down headlong.

From the analogy of things, used in scripture, and from the resemblance of our divine head in his resuscitated state, the argument is greatly in favor of the idea, that mankind will arise in bodies of flesh and bones. Without this conclusion much of the Apostle's reasoning conveys to us no rational ideas. But then, we are told that flesh and blood cannot inherit the kingdom of God. If a resurrection in bodies of flesh and bones,

* SÔMA PSUCHIKON, *corpus animale*.

mean the same as flesh and blood which cannot inherit the kingdom of God, are we not now brought into difficulty? We undoubtedly are, if the resurrection, in its first process, introduce us to a state of full perfection, or to a state that admits no sort of change. If Christ arose with a body of flesh and bones, as he himself asserts; was that "his glorious body" or was his resuscitated body changed? And if his body were changed, is it unreasonable to suppose the raised bodies of men may be changed in a manner, similar to their divine head? "The first man," says the Apostle, "is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The question will now be asked, can an incorruptible or immortal body be changed? In reply to this, let other questions be proposed. Was Christ's resuscitated body corruptible or mortal? No; for it never corrupted, nor died. Did he or can he never change it? If not, he must forever have flesh and bones. Flesh is one of the articles, which St. Paul said could not inherit the kingdom of God. We may, therefore, conclude it is not a composition of Christ's glorious body. Then we in travelling with our *divine head*, are "to look for the Savior, the

Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

In the fifth and last division of our subject, to which we will now attend, we were to notice the following question: Are we to consider physical operations, though exercised by divine power, ever to be made the exclusive cause of moral effects?

Perhaps this question may appear at first hearing foreign to our subject, but it is conceived it embraces a very important part. That the resurrection of the dead is a physical operation, is evident from the similitude St. Paul used to describe it. Yet it is evidently performed by a peculiar energy of divine power. Our question then is, whether the idea of man's being cleansed from all moral defilement, is necessarily embraced in the resurrection from the dead. On the affirmative of this question is urged the supposed parity of spiritual bodies, of incorruptibility and immortality. On the side of the negative are considered the scriptures which are discussed in the two first of these Lectures, treating of future judgment and punishment, besides a variety of others. I shall endeavor to maintain the negative of this question in opposition to the affirmative.

Let us now carefully attend to the meaning of the words *incorruptible* and *immortal*. If

we examine almost any English dictionary, we shall find the meaning of the first *incapable to be corrupted*; the second, *exempt from death*. Now does it follow of necessity that a being who possesses these properties must without exception be holy, virtuous, and happy? There is nothing in the definition of the words of which I have any knowledge, that necessarily embraces such a thing; and as to the nature of the case, it is what human experience has not attained. Can any person decide that it would be impossible for God to have immortalized earthly bodies if he pleased, and continued them with the sensitive faculties that they now possess? The lives of the antediluvians may be mentioned as an example, whose earthly constitutions would hold out eight or nine hundred years. He who extended their lives so much beyond ours, could have extended them, without doubt, six or seven times as long, on the same principles as those by which their lives were continued. Such a life would be thought almost an approximation to immortality. If then at the close, they were to be changed and not die, could they ever with propriety have been called mortal?

It is commonly held that man possesses an immortal soul, yet it is thought to be morally corrupted, and of course must receive a change. There is nothing of an earthly nature that we believe is capable of conversion to heavenly principles. These must be de-

stroyed, not saved. If every thing that may be styled immortal is pure from moral defilement, all men must be alike holy and happy in this life at all times ; for if they have immortal souls they are incapable of a moral change, or regeneration ; and if they have not, they possess nothing but earthly principles.

In some passages before us, we find a distinction of character in the resurrection. "Marvel not at this," says our Lord ; "for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth : they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation." The only way to avoid considering this text a clear proof of future punishment, is to give it a moral or spiritual interpretation. It is difficult to conceive how this can be done, in perfect consistency with those scriptures that speak of a spiritual resurrection. Those that are quickened, who were dead in trespasses and sins, are brought from a sinful state to a righteous one. In this we always find a change of character. But in the resurrection described in this text, we find no moral or spiritual change. They that have done good come forth to life ; and they that have done evil, to condemnation. The application of this passage to the Jews of our Savior's day, never appeared to me according to its natural import. It must receive a very forced construction to be thus accommodated,

As for instance, how shall we understand, the coming forth of those that have done evil, to condemnation? Was it their being brought to a state of conviction for sin? If any say it was, I ask what propriety there would be in calling such a state a resurrection? Would it not be rather a sinking than a rising? And besides, have the Jews by the voice of Christ, since his day, been called to a greater sense of their sins, than in their former captivities? If we consider them more sunk in moral depravity and darkness, how have they been raised and come forth from their graves? Let those that are able inform us.

Concerning them *that have done good, and come forth to the resurrection of life*, I would likewise ask how this describes a moral work? They are not brought from a state of sin to holiness; but from doing good works to the resurrection of life. This resurrection is far from describing that process of the divine energy of gospel grace that translates from the bondage of corruption into the glorious liberty of the sons of God. Though it be an act of divine power, it gives no change of moral condition or character. What then can the passage describe, but the resurrection of the body? If it describe this, it answers our general question in the negative, that physical operations, though exercised by divine power, are not made the exclusive cause of moral effects.

Some have undertaken to urge a spiritual

interpretation of the passage from its connexion with the 25th verse of the same chapter. If they both be intended to describe one event, there is a plain contradiction. One says, "The dead shall hear the voice of the Son of God, and *they* that hear *shall* live." The other makes a part only to come to the resurrection of *life*. To say they that hear all live, and they that have done evil, shall hear his voice and come forth to the resurrection of damnation, are not reconcilable descriptions of the same event. Nor is there any thing in the connexion of the two passages, that makes it necessary to interpret them alike. The 28th and 29th verses seem to express their own meaning, without any particular assistance from the context.

In our fourth passage at the head of this lecture, we have the same sentiment expressed. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." The Apostle here mentions a distinction of just and unjust in connexion with the resurrection. The passage clearly carries the idea, that among the dead are the unjust as well as the just. All do not, therefore, experience a saving change at or before death. Some are found unjust at the time of resurrection. And unless the resurrection effect a moral change as well as physical, they must be unjust, when raised from the dead. If this moral change be effected by

the resurrection, could we conjecture what was St. Paul's reasoning, as found in Acts xxiv. 25, concerning a judgment to come? Can we put any rational construction on a variety of passages, which have been considered in these Lectures? The scriptures must be consistent in all their parts; or else they cannot contain the revealed will of God.

"Behold," says the Apostle, "I shew you a mystery; we shall not all sleep, but we shall all be changed." Our natural sleep is a very happy figure to represent death; and awaking from sleep, to represent the resurrection. The Apostle, therefore, in this and some other passages, calls death sleep. To what he alluded by the pronoun *we*, may be attended with more difficulty. I think he must either have the whole human race in view, from the first man Adam to the latest offspring of his progeny, and refer to the living of that period when he says, "*We* shall not all sleep;" or else to the believers of different ages, to the time of the resurrection. If it could be thought, he expected a previous resurrection of believers, he might allude to these, when he said, "*We* which are alive, and remain." When he said, "*We* shall all be changed," he clearly embraced the whole human family, or at least all those that come forth to the resurrection of life. He could not suppose that he himself, or any of his brethren then living, would continue in this life until the resurrection. He elsewhere as-

sures us, he knew that the time of his *departure* was at hand.

I am inclined to think that from the first verse to the end of the chapter we are now considering, St. Paul is describing the peculiar favors connected with the resurrection of the just, as likewise in our 7th scripture, found in his first Epistle to the Thessalonians. In both these he seems to consider the believers of different ages in one common union and society. In this manner he addresses them by the use of the term *we*. "*We shall not all sleep, but we shall all be changed.*" "*Then we which are alive and remain, shall be caught up together with them in the clouds.*"

Various are the figures which the works of nature afford, to typify the resurrection. Night being a figure of death, it follows that the morning represents the resurrection. Then the birds of the air resume their music, and man from his slumber, the usual employments of life. Then activity, industry, and sociability are seen in a vast variety of beings, that inhabit this spot of the Creator's great dominion.

Winter is another figure of death. Then are the trees stripped of their verdure, and bound in frost, cease from growth and beauty. The fructifying earth produces nothing of the vast variety, which she exhibits in the vernal and summer seasons. But spring is a pattern of the resurrection. Many animals, before torpid, leave their wintry retirements, and

resume the busy exploits of life. The released from frost, exhibit life and grace. The earth yields her increase, and teems with the joy of the myriads of her new born.

Sleep is likewise a figure of death, awakening from sleep, of the resurrection. In sound sleep our thoughts and consciousness are suspended. In awaking from sleep they are immediately restored.

Thus we see the works of nature deny us the tokens of the resurrection revelation, we are mostly indebted for assurance of the doctrine. Jesus says, the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

AMEN.

HYMN.

- 1 "Seasons, and months, and weeks, and day
 "Demand returning songs of praise;
 "The op'ning light and evening shade
 "Shall see the cheerful homage paid.
- 2 "But O may our harmonious tongues,
 "In worlds unknown, pursue the song;
 "And in their brighter courts adore,
 "While days and years revolve no more."
- 3 The earth once bound in frosty chains,
 The naked trees with frozen veins,
 Rejoice to see the vernal morn,
 When life and liberty return.

- 4 So shall our souls their vernal hail,
When sin and strife no more prevail;
Our robes of life more joy express,
'Than nature in her summer's dress.
- 5 The darksome night, a gloomy scene,
With salt'ring sighs and deadly mien,
Gives greater joy to morning notes,
Sung from ten thousand warbling throats.
- 6 But when our night of sin and death
Fulfills the time of feeble faith,
Transcendent day begins the praise
Of million tongues in cheerful lays.

LECTURE VI.

Delivered December 25.

THE SALVATION OF ALL MEN NECESSARY TO A COMPLETE FULFILMENT OF THE LAW.

1. MAT. V. 17, 18.

Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

2. ROMANS xiii. 8, 10.

Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

A law of commandments always presupposes legislative authority, and subjects proper to be made amenable to the dictates of its own power. In these subjects, the existence of moral powers are understood; that is, an ability to obey or disobey. Without such ability the law could be of no use. It could neither prevent injury, nor promote virtue. It follows then, that if men be governed by a law of necessity, that a law of commandments, wherever it opposes that law of necessity, would be unjust; because it requires, where there is no ability to perform. In human

courts, wherever it is seen, that the criminal possesses not the capacity to understand, or the ability to obey, that is common to the subjects of law, or adequate to the avoiding of his crime, this want of ability is considered a palliation of his offence. In the same proportion as they find a want of power, they reckon a freedom from accountability. A law then always presupposing, in the subjects, a power to obey or disobey, naturally makes disobedience probable in a multitude of instances. Disobedience appears the more probable, when we consider, "the law is not made for a righteous man, but for the lawless and disobedient." What is naturally implied, or rendered the probable effects of a law, can never frustrate the design of the laborer. It appears, therefore, the intention of the legislature in legislation is not thwarted by transgression, in which, if it were, the law would lose its force. It is the requisition or command of *the law* only, and not the intention of *the legislature*, that is violated by transgression. Transgression evidently does not weaken the force of the command, but the command holds of full force, till it is obeyed, being supported by the power of the law.

Whenever a law imposes punishments as penalties for disobedience, all those punishments must be calculated to enforce the requirements of the law in the mind of the subject. They must be calculated for the general interest of the whole community, which

generally consists in the particular interest of each individual. Every punishment which is calculated to hinder obedience, rather than enforce it, is contrary to every good principle of law, the design of every good law is the amendment of its subjects, or to protect the proper rights of each. This design is evidently not abandoned by transgression, even toward the criminal himself. If a man be commanded to love his neighbor, the law, which requires this, will not abandon its first requisition, in requiring punishment. It will not require a punishment that is calculated to prevent his loving his neighbor. In a state of endless punishment, no man can possess that love which the law requires. It is, therefore, difficult to conceive, that the law requires such a punishment. For in order to this, it must first require love and obedience, and, for transgression, abandoning this requirement, change to require of the same person a state, that eternally excludes love and obedience.

It may be considered a proposition that is self-evident, that whatever a thing requires, it must have accomplished, according to what it requires, to be fulfilled; and to pass unfulfilled, its requisitions must be violated with impunity. When a parent commands his child, obedience fulfils his command; and disobedience with impunity destroys it. But it is to be observed, no punishment can be accepted as a substitute for obedience; but

may be inflicted as a necessary mean to induce to future obedience, by which the word of the parent once violated, may be still fulfilled. According to the proposition, which I have stated to be self-evident, if the law say, "Thou shalt love the Lord thy God, and thy neighbor as thyself," nothing but love can fulfil the law. That subject must love the Lord his God and his neighbor as himself, and then the law is fulfilled respecting him. If the law require hatred, nothing but hatred in the subject could fulfil it.

Having laid this proposition before you, my hearers, and illustrated it in the use of a proper example, it is hoped you will assent to it without any fear of the consequences to which it will lead; or endeavor to decide in your mind where its fallacy lies. A decision on this point is necessary to the profitable pursuance of our subject.

You are sensible the common opinion concerning the law is, that it requires the infinite or endless punishment of the transgressor. Nothing can be more evident than if the law require not this punishment, there remains no ground by which it can be maintained, with even the appearance of plausibility. We are not therefore surprised to find this sentiment among all the denominations of christians, which hold to the doctrine of endless misery. And as this appears to be the ground of that doctrine, which is held by so large a portion of the christian world, I shall endeavor to be

as careful and particular as possible in considering it. That the law requires the endless punishment of the sinner, is an idea, that opposes the very nature of the law. The law in its nature requires love and obedience. It requires this of the disobedient as well as of the obedient. If it ever cease to require love, sin would then be no longer a transgression. And it must cease to require love, when it requires endless misery; for it cannot require both at the same time, and be consistent with itself. It is argued that sin is infinite. The law therefore, for a single offence, demands endless punishment. But how, after this demand for one offence, can it require love and obedience? Love or obedience is inconsistent with endless misery. All these cannot, therefore, be required by the law at the same time. It is plain, then, that the law which requires love, must change its native voice, to require endless misery.

The idea that the divine law requires the endless misery of the transgressor, leads to another difficulty. It has been before concluded that what the law requires, it must have to be fulfilled. It would consequently follow that if the law require the endless misery of the sinner, that not only the misery must be inflicted, but Christ must be the principal agent by whom it is inflicted; since he came into the world to fulfil the law. Instead therefore of Christ's being the minister of salvation, this makes him the minister of misery. It is

further evident, that the law requiring this misery, would no more admit the salvation of a part than of the whole. The same rule that might be devised to save a part, would equally apply to the salvation of all; since all have sinned and come short of the glory of God.

The most common idea among the different denominations who believe in the endless misery of the wicked, concerning Christ's fulfilling the law, is, that he by his death appeased the wrath of the Father, which was against the sinner, and answered by proxy, or substitute, the whole demands of the law. Some have said his object in coming into the world was not so much to save mankind, as to magnify God's law and make it honorable. By this we see they consider the magnifying or fulfilling of the law, and the salvation of sinners, to be two separate and distinct works. This is evidently a very erroneous idea, for the only way in which the law can be fulfilled according to the scripture, is in the salvation of sinners. But if we suppose that Christ by sufferings only, answered all the demands of the law, how does it appear that these demands are now in full force against the sinner? If it be said the demands are of force only against the sinner, on condition there is no repentance, this condition evidently makes an exception to Christ's fulfilling the whole law. So on their own ground, it does not appear, Christ answers the whole demands of the law, independent of the salvation of sinners. To say

those demands are answered, and yet remain of full force against the sinner, would amount to the height of absurdity. But how does Christ fulfil the law, independent of saving its transgressors? The believer in endless punishment answers, By taking to himself the demands of endless punishment, and so pacifying the wrath of God against the sinner. This answer we prove unscriptural by the following passages: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." "God commended his love toward us in that while we were yet sinners Christ died for us." "The Lord is good to all, and his tender mercies are over all his works." "But love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest. For he is kind unto the unthankful and to the evil. Be ye therefore merciful as your Father also is merciful." "For I came down from heaven, not to do mine own will, but the will of him that sent me." In the first of these passages we find, that instead of the Son's coming to appease the wrath of the Father, God so loved the world that he sent him. In the next, we find God commended his love toward sinners in the death of Christ; not that his wrath was

appeased by his death. His love toward sinners must be anterior to the death of Christ to be commended by it to mankind. When we are assured, the Lord is good to all, and his tender mercies are over all his works, do we need argument to prove that he is not filled with wrath toward all, but ever disposed to tender mercy? If he be kind to the unthankful, and to the evil, where is the unmerciful wrath, which the law exhibits in him, and which the Savior appeases? And besides, if Christ came down from heaven, not to do his own will, but the will of his Father, and the will of the Father is infinite wrath toward the sinner, instead of appeasing his Father's wrath, does he not make himself an agent to pour it in full force upon the devoted head of the sinner? But to do this, we see he is not seeking nor saying that which is lost; he is not the Savior of all men, specially of those that believe.

We are expressly told that love is the fulfilling of the law. It is not then to be expected that the law would require for its fulfilment any thing different from this divine principle. Nor does it appear rational that it would accept a proxy who should perform its requirements for another. If the law require me to love the Lord, and my neighbor, how can it accept the love of another in my stead, and suffer me to continue in disobedience? This must plainly be the case, if it accept a proxy.

When we learn that love is the fulfilling of the law, it is easy to be seen what is the work of our Savior in his important labor. It must be to give to every transgressor its own principle, which is love, enabling him to fulfil its voice. When the law says, love thy neighbor and he obeys, then the law is fulfilled respecting him. To him is Christ the end of the law for righteousness. Christ makes the law perfect in him by implanting its principles within him. This is the new covenant, mentioned in Jeremiah xxxi. 31, 32, 33, 34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the Lord ;) but this shall be the covenant that I will make with the house of Israel ; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord ; for they shall all know me from the least of them to the greatest of them, saith the Lord : for I will forgive their iniquities, and will remember their sin no more." In this new covenant it is observable, the law is to be written in the hearts of those who have trans-

gressed the law. This law is the law of love; and this is the fulfilling of the law. When Christ came, not to destroy the law, but to fulfil it, he came to write its principles in the hearts of the transgressors of the law. This is magnifying it, and making it honorable.

It will now easily be seen that the salvation of all the transgressors of the law is necessary to a complete fulfilment of the law. A salvation of all the transgressors of the law is the salvation of all men; for all have sinned and come short of the glory of God. When a father requires obedience of his children, can the obedience of a part of them, wholly fulfil his command? No more can the obedience of a part of mankind, fulfil the law, which requires the obedience of all. By the same rule the obedience of one who is appointed to reconcile the disobedient children, never can be accepted in the room of the children. If he have failed in the work of reconciliation, he has but performed what was required of him. His faithfulness cannot be imputed to the children, so as to answer the demands of the father against them. If they be forever disobedient, not all the blood of bulls or of goats, the ashes of an heifer, or the sacrifice of an innocent son, can so magnify his word and make it honorable, as to have it said he commanded, and, by them, was ever obeyed. The law, then, in being magnified, is to have the honor of being obeyed, which is the greatest honor that could be possibly con-

ferred upon it. It preaches to all mankind, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself;" and when love which is the fulfilling of the law is written in every heart, then its preaching will prove *effectual*, and the law itself exceedingly magnified. But if there be a single individual among those that are under the law that never receives this principle of love, but continues eternally unreconciled, as much as a jot or tittle certainly passes from the law without fulfilment. It forever calls in vain to that individual, to love the Lord and his neighbor, without having the honor of ever being obeyed. But Christ has promised, that not a jot or tittle shall pass till the whole is fulfilled. In arguing for the salvation of the whole, we argue for the salvation of each individual, as necessary to a complete fulfilment of the law. It is plain from the words of Christ, that if the fulfilment of the law respect one individual of the race of Adam, it equally respects the whole. It is equally as plain from the words of St. Paul, that it does respect mankind, or he never would have said, "He that loveth another hath fulfilled the law." The conclusion, then, of the salvation of all sinners, is rendered as indisputable as the words of Christ and his apostles. To many it is as indisputable, although to others, it may not appear so. A subject that appears the most

clear and decisive to one, may be like the darkness of Egypt to another. When we say the proof of our subject is clear, we wish not to be understood that we have no charity for those who are unable to see it. "Charity beareth all things, and endureth all things."

An inquiry may now be made, how are we to support the doctrine of rewards and punishments according to these ideas of the requisitions of the divine law? If the law require love and obedience only, how can it require punishment? and if it do not require punishment, what does? The law may evidently approve of any penalty, or require any punishment, that is for the benefit of the punished, or for the general good of the subjects of law. Any punishment that is calculated to lead to love and obedience, is easily seen to be consistent with the requisitions of the divine law. The law may not only approve of such punishment, but in subserviency to its main design, absolutely require it. A law naturally presupposes penalties, and punishments for disobedience, but in subserviency to the requirement of love. But the reason which is given for the law's requiring punishment, totally excludes the idea of endless punishment, because in such punishment, we can discern no ground for supposing an intention to amend, or an object akin to the requirement of the law according to scripture. From this consideration we can see nothing against the law's requiring punishment in a future

state as well as in the present, if it be for the same use and purpose. That punishment is for the benefit of the punished, is a point clearly maintained in the scripture. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness."

Shall we now attend to the question, what is the difference between the law and the gospel? The law, we conclude from the scripture, *requires* life, love, and obedience. But it is the province of the gospel *to give* the blessing of life, the requirement of the law. The law and the gospel are the same in nature, but different in the manner of bestowing their blessings. "Is the law then against the promises of God? God forbid: for if there had been a law given that could have given life, verily righteousness should have been by the law." We are not to understand the law and the gospel to be in opposition to each other. What our heavenly Father has built

with one hand, he does not pull down with another. To arm his justice and his mercy directly against each other, divides him against himself, and produces in him the discord of "God and mammon," of "Christ and Belial." Hence the poet's declaration,

"A God all mercy is a God unjust,"

is foreign from every good principle of theology. If God be merciful at all, he is infinitely merciful; for he possesses no attribute short of full perfection. He is a God all merciful, and yet a God of justice. "The wisdom that is from above," says James, "is full of mercy." Then according to our poet it is unjust. David says, "The Lord is good to all, and his tender mercies are over all his works."

We discern a difference between the law and the gospel in that "the law is not of faith; but the man that doeth them," the things required in the law, "shall live in them." The law promises rewards in and for obedience; the gospel gives the principle of obedience. The law bestows rewards, but no gifts; in the gospel is the gift of eternal life. It finishes what the law requires. "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."

It is further to be observed of the law, that all its promises are conditional. Its language is always like this ; "If ye be willing and obedient, ye shall eat the good of the land." But if all the promises of the gospel be conditional, what can it do more than the law ? We hear it sometimes asserted by professed preachers of the gospel, that there is not an unconditional promise in the whole Bible. We will, therefore, notice this point the more particularly. St. Paul in Gal. iii. 16, 17, 18, speaking of the promise to Abraham, which in the 8th verse he calls the gospel preached unto Abraham, observes, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, And to thy seed, which is Christ. And this I say, that the covenant which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise ; but God gave it to Abraham by promise." The apostle's argument here is, if the inheritance be of the law, which must be conditional, for the law can propose on no other terms, it could not be of promise. It follows then that if it be of promise, it is not conditional ; for if it be conditional, it is on no surer ground than an inheritance by the law. The same apostle in the 6th chapter to the Hebrews, argues the unconditionality

of the promise in the following language :
“For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing, I will bless thee ; and multiplying, I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly, to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us ; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail. The unconditionality of gospel promises are evident from the idea of their being fulfilled by grace and not of works. “By grace,” says the apostle, “are ye saved through faith ; and that not of yourselves ; it is the gift of God : Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “And if by grace, then is it no more of works ; otherwise grace is no more grace. But if it be of works, then is it no more of grace ; otherwise work is no more work.” “Who hath saved us and called us with an holy

calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." All these passages tend to prove the unconditionality of gospel promises. The salvation and calling being according to the purpose and grace of God, excludes all conditionality of any works whatever, performed by man. When Christ speaks of his sheep, instead of saying, 'I *offer* unto them eternal life,' he says, "I *give* unto them eternal life." A gift always presupposes something more than an offer. It presupposes the recipient of the offer to be the actual receiver of the thing offered. He must be the actual receiver when it is called a gift, or it must be made sure to be a gift. An aforementioned text speaks of a salvation, given us in Christ Jesus before the world began, which was long before the actual reception of the gift, that yet through him was sure to be bestowed. In the same manner was it said of Abraham, "I have made thee a father of many nations, before him whom he believed, even God who quickeneth the dead, and calleth those things which be not as though they were."

The new covenant that God will make with the house of Israel and with the house of Judah, differs from the old, in that it proposes no conditions which the people could violate, but stands alone upon the word of Jehovah: "I will put my law in their minds and write it in their hearts." It was also

said of Christ without the mention of any condition, "He shall save his people from their sins."

But when I would reason against the idea of any conditions in the gospel, which christian people so generally believe, it is not to be understood but what the gospel embraces the use of means. Whenever a work is designed to be accomplished, or a gift bestowed, the design must necessarily embrace means adequate to the accomplishment of such designs, or in the design, there would be discoverable a want of proper wisdom. The doctrine of faith and repentance is clearly embraced in the gospel as the proper means of salvation. But where in the scripture is faith or repentance ever called a condition by which eternal life is offered? I know of no such scripture, and yet our brethren of different denominations insist upon it, in almost every discourse. But they will say, salvation must be on condition, because without condition it cannot come. But this is not a fair conclusion. It is true salvation comes not without them, but this proves not that they are conditions. Should a man of wealth design to erect a building for his habitation, being sensible he possessed means adequate to such design, would his workman think of inferring, because there must be materials and labor, that the erecting of the building is on these conditions? Perhaps their wages may be on the condition of their labor, but the

condition would then have nothing to do with the building. If the first laborers employed did not fulfil their duty, by the command of their master, they would have reason to expect they must give place to those that would. He that possessed wealth and wisdom would not abandon his design until he had accomplished it. It is not at all probable, that Solomon proposed to his workmen, saying, on condition you will perform the several labors I allot to you, I will build a Temple. Yet the Temple could not be built without adequate means, though there should be no conditions concerning it. So in the salvation of sinners, we find embraced, without conditions, a godly sorrow for sin, faith, repentance, and regeneration or the new birth. These are the proper means that lead to that end.

One scriptural idea, that merits consideration at this time, is how the law, that requires nothing but good, may be said to work wrath. "Now the law worketh wrath ; for where there is no law there is no transgression." The law is likewise called a ministration of death and condemnation. But it should be observed ; when the law worketh wrath, death, and condemnation, it is through disobedience. To the obedient the law worketh life. "The law of the Lord is perfect, converting the soul. The transgression of the law proves wrath to the sinner ; it condemns him by pronouncing him disobedient,

and through his disobedience comes death. We read, "the law entered that the offence might abound." This was not to increase evil actions, but that sin by the commandment might be exceeding sinful. The law naturally restrains from vice, but where there is transgression, it shows sin in its own deformity. The apostle says, "The commandment which was ordained unto life;" (or rather, which required life,) "I found to be unto death. For sin taking occasion by the commandment deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin that it might appear sin, working death in me by that which is good; that sin by the commandment, might become exceeding sinful." By this it is easily seen that the manner in which the law proves the ministration of death, is by a perversion of its good things to bad purposes, which the law could not remedy, because it is contrary to its own existence to bestow any thing otherwise than as a reward. It can give nothing freely.

The law of which we have been discoursing and which Christ fulfils, we have found comprised in two commandments, and comprehends the model and ground of all good laws in every branch. This we may consider as comprising the whole body of the common law of all nations. It is always adapted

to all cases, and must be referred to where the acts of a civil code do not particularly define. The law of Moses was a civil code, adapted on this general principle of common law to the situation of the Israelites in those ancient times. If there be requisitions in that law that would be improper for us, at this day, it would afford no argument against the fitness of the law to the situation and temper of that people in their day. The sacrifices and offerings, required in that law, which pointed to Christ, need continue no longer than till their accomplishment in him. But the common principle of all good law, which is love, can never be repealed. Love, the law requires; and to this end should every branch of a civil code tend. The laws of a people vary, as their situation varies, according to the divine law of love, if calculated for the interests of that people.

From the consideration of our subject, we learn that the law of God requires of every accountable person, which is all people collectively and individually, the greatest love they can exercise toward their Creator, and their fellow creatures. We also find reason to conclude, the law cannot require any thing inconsistent with this principle, or any thing that has not a tendency to lead to it. It can therefore, never require endless misery. The fulfilment of the law is the answering of its requirements according to the nature of its demands. As its requirements are love and obe-

dience of all people, nothing but the principle of love in all people, which leads to due obedience, can completely fulfil the law according to its demands. The salvation of all men, then, is necessary to a complete fulfilment of the law. As Christ is the Fulfiller of the law and the Savior of men, the unity and harmony of his labor is easily seen; for in fulfilling the law, he saves men, and in saving men he fulfils the law. Christ is the end of the law for righteousness to every one that believeth. It appears, then, to those who do not believe, he is not the end of the law. Consequently if there be those who never believe, to them Christ will never be the end or finisher of the law; of course the law, in part, will never be finished or fulfilled. But the law will be fulfilled through Jesus Christ our Lord; it follows then, that all must obey it, and be saved through him.

We come now to the close of these Lectures. The interesting subjects we have had in consideration, evidently embrace some of the most important articles of the christian faith. In the discussion of these I have studied to be as strictly scriptural as possible. I have called no man father on earth. In some instances I may have erred; for error in a greater or less degree, is the common lot of man in his varied travel in life. To the consciences of my brethren in the sight of God, I commend my labor. Examine and judge for yourselves of what is committed into your

hands ; and let charity do her office in pardoning faults.

My brethren are sensible, as I am willing to acknowledge, these Lectures are not in perfect agreement with the sentiments of some of my brethren in the ministry. However sincere they may be, I cannot profess to believe all their ideas. I must, therefore, preach differently or not all ; but not for contention, not for divisions, not for disfellowship. All that love the Lord Jesus may be united in the ties of the same brotherhood, notwithstanding some peculiarities of sentiment. United in charity we stand ; but divided, we must fall. Therefore, let brotherly love continue. And may the God of peace shine into our heart by the divine rays of gospel light, and bless us with all spiritual blessings in heavenly places in Christ,

AMEN.

AN ODE.

1 Jesus the mighty Conqu'ror reigns ;
 O'er sin and death the vict'ry gains ;
 His royal majesty maintains,
 Who is of all the rightful heir :
 He's king of peace, subdues the foe ;
 He saves from sin, from pain and woe ;
 Brings down the proud, exalts the low,
 And guards his own with watchful care.

2 The Father crowns his royal Son ;
 O God, forever is thy throne,
 Until my foes thy sceptre own,
 And bow submissive at thy feet :
 He burst the iron bands of death,
 He gives the fainting pris'ners breath,
 To heav'n he leads the conquer'd forth,
 All glorious to their Master's seat.

3 Ye human conqu'rors, think how mean,
 Compar'd with his your conquests seem,—
 With his by which the world's redeem'd,
 And gather'd from the spreading fall :
 In all his realm no tyrant's hand
 Is found to mar salvation's land,
 Where people, num'rous as the sand,
 Adore one God, great ALL IN ALL.

4 Old Satan at his word must bow ;
 Princes their homage must allow ;
 The powers that be, and all things now,
 Must give the glorious Victor room :
 Open ye portals of the skies ;
 Celestials bright, lift up your eyes,
 Behold the great, the good, the true,
 Who sits enthroned in glory above.

5 Let conqu'rors boast their vict'ries won,
 By glories gain'd, by slaughter done,
 While stars of night, th' unweary sun,
 Bear ceaseless witness to their rage :
 When Jesus slays, the slain he heals ;
 His love, not death itself conceals ;
 He in this contest never yields,
 Till ev'ry soul his cause engage.

6 Masters no more their slaves chastise ;
 No bondage known, for evil dies,
 Nor mothers seen with wat'ry eyes,
 Nor barb'rous hands their sons to slay ;
 But springs of life enrobe the soul ;
 The powers of love unite the whole ;
 As gentle waves of water roll,
 They live an everlasting day.



BX9946.L6

~~Six lectures on important subjects~~

Andover-Harvard

000872.



3 2044 077 900 710

